Record of Christian Work

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Brief American Notes. The 14th of December is **the two hundredth anniversary of the birth of George Whitefield,** the greatest evangelist of modern times. The Methodist churches were at first largely composed of his converts; the Calvinist-Methodist Church of Wales is chiefly the creation of his ministry; and the Baptist and Congregational churches of both America and England, as well as the evangelical element in the English State Church, owe him a debt of the first magnitude. In view of these facts the American Federation of Churches calls upon its constituency to remember worthily the career of this great servant of Christ, on his coming birthday.

There are **fifty-nine Japanese missions and churches in the United States.** It is worthy of note that when the crypt of the new cathedral in San Francisco was dedicated this year, "From Greenland's Icy Mountains" was sung by a choir from the Japanese mission, and "Jesus shall Reign where'er the Sun," by a Chinese choir. Addresses were also given by Chinese and Japanese clergymen.

At the **seventeenth Annual Convention of the Federation of American Zionists in Rochester** various public buildings, including the railway station, were decorated with Zionist flags, the bells in city churches were rung, and from a certain church chimes came Zionist melodies, as the "Hatikwah" and "There where the Cedar."

Fifteen hundred and fifty-three Bibles and New Testaments were **presented to the officers and men of two Japanese cruisers in San Francisco.** Representatives of the Bible Society, of the Federation of Churches and of the Japanese-American evangelization society, *Dendo Dan,* participated in the formal presentation which took place on the after deck of Admiral Kuroi's flagship, the *Asama.* The flagship's band played the national airs of the two countries, and in addition, "I love you, California," which, in view of Californian legislation, indicates a reasonable spirit of forgiveness on the part of the visitors.

Dr. Weatherford, who is working for a better understanding between the white and the black populations of the South, reports a **new, genuine interest among the whites in negro problems.**

"I make bold to assert that there have been more volumes on the negro read by Southern white people in the last five years than were read in all the fifty years preceding. Two thousand copies of our books were placed in the hands of some of the busiest people in a certain section. Within two months more than 1600 wrote in reply that the book had been read with eager interest. Fifteen thousand college students have read and studied a book on this subject in three years. United States Farm Demonstration agents are busy helping negro farmers with agricultural knowledge, finding them willing and capable. Scores of county superintendents of education are holding institutes for colored teachers with the same enthusiasm they expend on white institutes. They are visiting negro schools as they have never been visited before; are helping to provide funds for industrial supervising teachers and giving care and attention to the proper construction of new school buildings."

Trinity Methodist Church of Los Angeles is erecting a nine-story church building at a cost of $750,000. The auditorium will seat 2500 people and will be open every night in the week. There will be educational departments, clubrooms and restaurants, a *café,* banquet hall, gymnasium, social rooms, tennis court on the roof and bowling alley in basement, a nursery and 350 bedrooms, not including sleeping porches. The German atheist *Reichstag* deputy, Peus, is agi-

tating for "People's Houses instead of Churches." But these Californian Methodists are successfully combining the two.

The Cathedral of St. John the Divine, New York, has cost already nearly seven million dollars. This at 5 per cent represents an interest income of $350,000. Before the building is finished another seven million will be required, which means an annual interest of $700,000. An Episcopalian monthly says:

"If we were spending this money on men, not monuments, what a missionary work it would do! The real work does not demand stones, but men. The Church in the country districts is shrinking away. In the metropolis they are selling chapels and churches. The stones grow up into the Cathedral building. The living stones are not built up into this Church. If the process were long enough carried on there would be an awful monument of mingled architecture, but the inscription would be: *In Memoriam.*"

During the year past **seventy-six interdenominational conferences** were held in the Central West under the auspices of the Laymen's Movement. Much in the reports is cheering. "The conference here has immensely broadened the minds of this people" writes a physican of Brainerd, Minn. The Cuyler Ave. Methodist Church of Chicago has, in four years, increased its *per capita* benevolences from $4.86 to $8.27, besides raising $40,000 for a new church building.

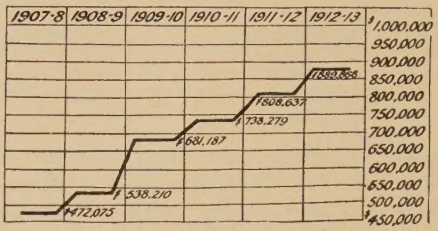
"What do you think of a church without a pastor putting in the 'every member' canvass and doubling all the apportionments? That is us," writes Mr. Lee, a broker of Hoopeston, Ill.

"Our missionary conference was the greatest event of a religious character that has taken place in our city. It has simply revolutionized the attitude of scores of men in regard to missions," reports Mr. Andre of the Standard Brick Manufacturing Co., Evansville, Ind.

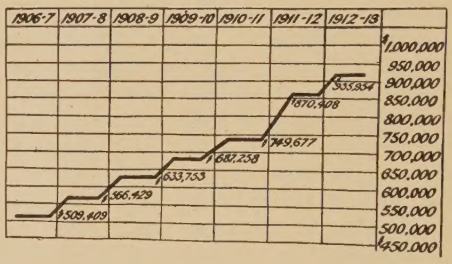
"There was never a gathering of men from the most of the city's churches before. . . . . That in itself was well worth while," says Mr. Bruce of the Heineman Lumber Co., Merrill, Wis.

The climb of mission gifts in Canada since the Laymen's Movement started is made apparent by the following graphic charts:

GIFTS TO MISSIONS BY PRESBYTERIAN CHURCHES IN CANADA



GIFTS TO MISSIONS BY METHODIST CHURCHES IN CANADA



On the Frontier. In running through the reports of our Home Mission Societies one is impressed with the immense amount of effective work which is being done out of sight in difficult home mission fields. The last annual report of the American Baptist Women's Home Mission Board is full of illustrations. Miss Mary A. Brown, for example, is bravely at it in Fallon, Nevada.

"I am ten miles out on the desert and there is only one white family within a distance of several miles. The mission is at the center of the Indian Reservation and Indians live all about me. Some of them come almost daily to see me, either to make a visit, or for medicine, or to have a letter written. There is much vice and wickedness and drinking. Yet the white people of the neighborhood say that they see great improvements in these Indians since the mission was established only two years ago. We have church every Sunday, followed with a Sunday school, and I have a sewing class of twenty-eight women each week."

Miss Brown—or White Flower, as the Indians call her—nurses the sick in their epidemics of typhoid and pneumonia, and buries the dead.

"I have had fourteen funerals since last November," she writes. "These are often

largely attended by friends and wailing relatives. We usually bury the dead with great difficulty, as the sand keeps falling in until there is only a large, round hole in the ground. The other day when burying an old woman I had to help lower the coffin; when the sand gave way, I was buried first, underneath sand and box. It was really funny in spite of its seriousness. The missionary and her faithful horse, 'Goldie,' are always expected to head the procession. They always wait for me to lead them. They say that 'long time ago we bury our dead in the mountains and cover them with rocks. We think we no see them any more. But since white woman come she tell us some time we see 'em 'gain.'"

This plucky pioneer reports a wide variety of duties. "Just at present I am busily engaged in painting the mission. It is no easy task, but I am getting along famously, and it looks well."

Mexican Notes. The American daily press has not, we judge, emphasized duly the religious phases of the Mexican civil war. These are, however, becoming more apparent with the triumph of the Constitutionalist party. Governor Villareal of the state of Nuevo Laredo has publicly proclaimed the (Roman) church "a pernicious factor in disruption and discord," and declares it to have "entirely forgotten its spiritual mission." In an official decree he expels from Nuevo Leon all foreign Catholic priests and Jesuits and all native Mexican priests "who cannot prove their complete abstention from politics." Further, he prohibits absolutely the sacrament of confession, closes the churches after one o'clock each day, forbids the public from entering the sacristies, allows church bells to ring only on national holidays and obliges Catholic colleges to conform to state courses and to accept as their heads graduates of state normal schools. Infraction of these new provisions is severely punished with fine and imprisonment.

Villa, Obregon and other Constitutionalist leaders are bitter anti-clericals. Priestly garb is forbidden wherever the Constitutionalists are in the saddle. Churches are being utilized as barracks. In various places bonfires of confessional boxes are being lighted. Thus at Monterey the confessionals were collected on the Boulevard Calzada Union and fired. The same thing has happened at Villaldama and elsewhere, and the people stand about and watch the proceedings with evident satisfaction. At one time there were 200 priests and lay brothers, including Bishop Palencia, of Tehuantepec, in solitary confinement and dependent upon the charity of church members for subsistence. On the 9th of September last, forty-five Spanish and French Catholic priests and lay brothers and forty-eight sisters of the Sacred Heart were shipped from Guadalajara to San Fransisco, expelled from the churches and colleges of Guadalajara. They are at present being cared for by the Jesuits in San Francisco.

This temper and feeling will undoubtedly make for the prosperity of evangelical work and institutions in Mexico. Take for illustration the case of Palmore College, an institution of the Southern Methodists. This school is very popular with influential Mexican families. Señor Fomento, a member of Huerta's cabinet, has six children there. Carranza's Secretary of Government has a son in residence. Four sons of Federalist generals are also in attendance, as are the younger brother and sister of Pascual Orozco, two sons of the revolutionary general Blanco, the brother-in-law and ward of General Villa, and three cousins of his wife. It was of this college that one of President Diaz' trusted generals and founder of the Mexican navy wrote:

"I send my boy to take your commercial course, but that is not all. I am hoping much for him from the moral influence of the school."

The War and the Church. Europe is likely to be a different place when this conflict is passed. Militarism will be hopelessly discredited. It has, let us hope, stung itself to death, as the scorpion. The political balance in favor of Protestant nations, the preservation of which has been so important to the life of Western Europe in the past two hundred years, is not likely to be disturbed. If Protestant Germany be weakened this will be the case also with Ultramontane Austria, and to an even greater degree. A reconstitution of Catholic Poland would

have been a serious menace to the Europe of the first half of the nineteenth century. This can hardly be so longer, for various reasons. First, because of the immense counterbalance which Romanism finds in the advancing Slavic Orthodoxy, and secondly, because among the Poles in both Europe and America reformation movements of genuine significance are already outlining themselves.

One definite effect of the war will be a quickening of the Christian conscience as to war. There will be a "transvaluation of all values" in a direction which Nietzsche would hardly have anticipated. That this has not come before has been due to different facts. The protests of Christians against militarism have found so little hearing among those who hold the fate of nations in their hands as to have given little encouragement to continuing. It is, furthermore, undoubtedly true that few have believed in the probability of such a cataclysm as we have witnessed bursting upon the world. The feeling has been general that armaments were, if a clumsy and unfortunate insurance, yet a very real insurance against the breaking out of a *Weltbrand*. Too much confidence has been placed in the thin crust of civilization; too little remembrance has there been of the demonic which lies at the back of the human heart. A revision of the attitude of Christians towards war and an intenser interest in the cause of peace must follow on these terrible events.

Some years ago a Baptist pastor in Sweden—a true successor of the "staff men" among the Anabaptists of the sixteenth century, who opposed the "sword men" of their own churches, contending that under no circumstances was it allowable for Christians to unsheath the sword—started out over the province of Skaane, pledging people to refuse military service as men pledge themselves to abstain from alcohol. Albert Wikman may have imitators in other lands after this cruel war has burned into men's consciences the evil of all warfare.

Other Considerations. It is not improbable that the war may be followed by serious internal disorders. Some have predicted an end of monarchies altogether. If this should prove to be so, the state churches would probably go with them, and that would be all to the good. The war will bring upon us immense tasks of mercy and of repair. For this reason the normal work of Christian missions will perhaps be financially checked. The promising evangelical developments on the Continent are also likely to suffer disturbance at every point. On the other hand, in the mercy of God, unforeseen religious awakenings may come, for certainly these occurrences are calculated to make men serious. The Boer war was accompanied by revivals in the concentration and prison camps, and was followed by a genuine missionary movement among Boer Christians which has not yet reached its high-water mark. Such a tremendous disaster as has befallen Europe can well have spiritual reactions upon nations given over to a materialistic philosophy and to material modes of life. But such will come only from God. The conventional *sequelae* of wars are a brutalizing demoralization, increase in alcoholism, the retarding of all idealistic and unselfish movements for human betterment.

It is the fancy nowadays to blame "the Church" for sundry and various sorrows into which the world falls. One newspaper writer declares that the churches should shut their doors as the stock exchanges have done, in token of bankruptcy in their natural mission of peace. The Church as our Lord intimated, is a composite of good and evil, a field in which tares and wheat are growing together until the harvest. No sincere Christian but is repelled at the callings on God which have characterized the utterances of the prime mover in this international disaster. It is no gratification to learn that the inventor of the Zeppelin air vultures is a man of piety who never misses church on Sundays. Those who have a better conception of what Christianity is and should be must not be intimidated by the fact that they constitute a little body and that their protests are as little regarded as "leaps of grasshoppers against the sun." The Quakers are a little group. Their antagonism against war has not counted much in preventing war—not yet. Nevertheless, it is one of the glories of Christ's Church which no Christian would have absent from Chris-

tian history. Offenses must needs come. But they should be accompanied by the protests of the Christian conscience. This is indeed a part of the witness to the Gospel of the Kingdom. And in time it will be heard and heeded.

We should not forget at this time that in the armies of the warring nations are brethren of the Universal Church of Christ. The last thing that these wish is to spill the blood of fellow Christians. They seem, as it were, caught in the wheels of a vast machine, to be forced into the most repugnant course by a tremendous fatality. We who are neutrals should not forget these fellow citizens in the Kingdom of God. We wish that our sympathies might take the widest and most practical form. Help to the bleeding, of course! Also help to the representatives of the churches of the Continent who are cut off from their usual communications and left hanging in uncertainty and need. We think, for example, of the German missionaries in China and Africa and India. They should not suffer for the sins of the German military clique if American Christians can prevent it.

French Protestants and the War. Our sympathies should follow the Protestants of France, too, who have been forced into the field by the action of Germany. In a statement addressed to the Reformed Church of France by the President of the Permanent Committee, Pastor Jules Pfender (the name is apparently Alsatian: the letter was dated "anniversary of the invasion of Alsace at Wissembourg, Aug. 4, 1870"), it is stated that 280 of the 450 pastors of the National Union of Reformed Churches were liable to service when the war broke out. This leaves, therefore, half the churches of Protestant France, for the time being, pastorless.

The Paris Committee of the Evangelical Alliance, in a call to prayer addressed to all Protestant Christians of France, says:

"Brethren and Sisters in Jesus Christ,

"We are on the verge of the greatest catastrophe which can fall on our families, our land, our entire society. On the side of man it seems as if all the means to avert it were exhausted. God alone reigns, the all-powerful, the faithful God Who can still say to the nations: 'Be still, and know that I am God.' Each of us has doubtless privately cried to God to intervene. . . . . But is this enough? Is it not to union in prayer that the promise is made?

"It is impossible to convoke large gatherings. Too many duties impose themselves on all sides—duties in which an active charity will have to exercise itself. But little prayer groups can be gotten together in all places where there are evangelical Christians. We can thus cover all Protestant France with a network of united prayer for mercy on our beloved country and upon all those who are going to face death in her behalf, that there may be a prompt end to the frightful slaughter.

"May God pity us, pardon and help us!"

J. de Visme, *President.*

War Notes. The Scripture Gift Mission of London is distributing thousands of Scriptures among English, French and Belgian soldiers. A specially prepared emphasized edition of the Gospel of St. John has been given out to the British troops; copies of the New Testament are bound in waterproof khaki, especially for soldiers. A captain of the regular forces who was present at the last Keswick Convention and became interested in the Pocket Testament League wired to the secretary of the league for 700 copies for his battalion.

Four hundred and fifty Salvation Army officers in England volunteered for Red Cross work on the breaking out of the war. On the Continent practically all of the Salvationists in the belligerent lands have been forced into the internecine war. The headquarters at London urges them to pray for peace rather than for victory! In Switzerland, Salvationists are collecting 10,000 pairs of woolen stockings for the troops. The Church Army offered a fully equipped, movable hospital for service at the front.

The London Y. M. C. A. accommodated during mobilization nearly a thousand troops continuously at its headquarters on Tottenham Court Road. The gymnasium, the whole of the immense educational floor, and the meeting halls were cleared for their use. The British Association had, at the opening of hostilities, a force of experienced secretaries and nearly 500 volunteer assistants engaged in thirty "terri-

torial camps"—the points at which the armies of volunteers receive their training. The Association quarters are equipped with great marquees and supplied with all that the social, religious and athletic needs of the troops require. Of these volunteer workers, one hundred are university students. The remainder are Association members and committeemen. They receive board and traveling expenses only. Mr. Harte, national secretary for India, who is in England, expresses amazement at the extent of the work for the troops, and prophesies that it will be the most highly developed department of British Y. M. C. A. work. A force of twenty-four secretaries accompany the Canadian troops.

Mr. Basil Matthews, editorial secretary of the L. M. S., in commenting upon the danger of disorganization which the war brings to missions, recalls the fact that most of the larger missionary societies in England had their birth in the stormy days of the French Revolution and of the following wars; that the first missionary vessel to the South Seas sailed under convoy of men-of-war. This was the *Duff*, which, in 1796, put out from the estuary of the Thames, flying the Flag of Peace—three doves bearing twigs of olive. He urges "mobilization for peace" and for the reconciliation of the peoples of Europe. This has already begun. A group of influential members of the leading British Missionary Societies and of the Continuation Committee of the Edinburgh Conference met shortly after the opening of hostilities. The critical situation of the German, and other Continental Societies, was brought to its consideration, more than 800 German missionaries in British territory being absolutely cut off from their home base. The desirability of a special fund for them was discussed, and $1000 was pledged when it should be opened.

Contemporary Christian Biography. The late Miss Wirick of Tokyo devoted herself during the Japanese-Russian war to visiting the military hospital at Toyama, where 7000 patients lay in various stages of convalescence. When the war closed she still kept in touch with the men, now scattered not only over Japan, but in Sagalien, Korea, Manchuria, Formosa and Hawaii. These particular men whom she had met in the hospital in many cases organized groups for religious study, and the members of these groups as well became her correspondents.

"On one occasion," says a writer in the *Japan Evangelist,* "a postal came directed to 'Wirick San' (with nothing to designate whether man or woman): 'Please send me the book that says, "Come unto me all ye who are weary and heavy-laden and I will give you rest."' Though Tokyo is a city of two millions it reached her. She mailed a Testament. This her correspondent read and later became a Christian worker. He had lost an arm, and was employed as head teacher in a primary school. Although unbaptized he started a Sunday school of three hundred children."

On one of her hospital visits Miss Wirick found a soldier stone-blind from a bursting shell, with a disfigured, crushed face and a heart full of despair, who was planning to commit suicide. She went herself to the school for the blind, learned the Braille system of reading and writing, went back to the hospital, sat by the man day by day, and taught him to read the raised characters. They began on the Gospel of John. The other soldiers in the ward became interested and took turns reading and dictating to him. When the patient left the hospital at the end of four months, he and twenty-three of his comrades had decided for Christ. Later this man took a course of study in the school for the blind in Tokyo. During this period he put the whole of Hymnal No. 1—400 hymns—into Braille point. Then he asked Miss Wirick if he might come to her home to learn by ear the many tunes he did not know. She gave him her sitting-room, and provided him with food, singing herself hoarse for ten days until he had learned them. As day and night were alike to him he sang whenever awake. One could at times see her whole room full of blind men spending the day by invitation.

Miss Wirick would also pass days at a time at the leper hospitals, preaching the Gospel. On one occasion a man in the Meguro hospital arose and gave her the military salute. When she asked where she had met him, he returned:

"Oh, I owe you so much. You came silently into the sick ward of the hospital

and quietly laid a Gospel on my pillow. I began to read and became a believer before I knew that my sickness was leprosy. God prepared me through you to bear this trial."

Fishermen in Sagalien, railway workers in Manchuria, the doctors to whom she taught English, the blind, the lepers, all knew her as a teacher and friend. The very women in the farmhouses for three miles on the road between the railway station and the Meguro leper house were wont to wait at their doors for her literature on the days when she went to visit the lepers. And at the memorial meeting after her death one of these lepers, after thanking God for Miss Wirick's sympathy and instruction, said:

"O God, we do not pray for her. She is with Thee and can see Thee face to face. We beseech Thee hear her prayers for us."

She would, they were certain, continue her intercessions for them before the Throne.

Miss Wirick's funeral was held in a Tokyo church which was partly built with her savings. The sole estate which she left consisted of a loving cup presented her by the Emperor for her labors in the hospitals, and 8000 letters and postals written by inquirers whom she first had interested in Christianity by the distribution of religious literature.

Brief Notes from Abroad.

One of the most important recent medical discoveries has come, not from the Rockefeller Institute for Medical Research, but from Dr. Barnardo's Orphan Homes in East London. This has to do with the treatment of scarlet fever and measles—sicknesses with which we can well believe the great London shelter for children has had no inconsiderable experience. Dr. Robert Milne, who directs the sanitary service of this institution, finds that the swabbing of tonsils and throat with carbolized oil, and the rubbing of the entire body with the essence of pure eucalyptus prevents the diffusion of scales from the body and reduces to a minimum the danger of further contagion. During the coughing time in measles and the sneezing period in scarlet fever, Dr. Milne places a sort of cage covered with gauze over the patient's head and chest. This is sprinkled, from time to time, with essence of eucalyptus, which catches and destroys all germs. Dr. Milne's method is said further to prevent the ordinary after-effects of scarlet fever. "Not one has made its appearance in more than a thousand cases under observation." The eminent physician, Sir James Goodhart, describes Dr. Milne's discovery as promising one of the greatest revolutions in modern medical science. This great gift of the Barnardo Homes to the world should have its counterpart in great gifts to the Homes from the world.

The leader of the Presbyterian churches in Spain, Señor Don Cipriano Tornos, was, as a young man, a Catholic and court preacher to Queen Isabella II. He was converted to evangelical Christianity by study of the Bible when preparing for a debate against Protestantism. For many years he has been one of the ablest leaders of the Reformation in Spain. The largest Protestant church in Madrid, with a membership of over 200, occupies a building which has also been converted from Catholicism. It is a gloomy structure in a narrow street and was once the residence of a leading Inquisitor. Subterranean passages lead to torture chambers. For many years the building was occupied by the *dêpot* of the Bible Society. Now it resounds with the voices of Sunday school children.

The *Nieuwer Rotterdamer Courant,* a leading Dutch liberal daily, published some time since two articles in which Christ's name was treated with disrespect. **The Queen of Holland promptly wrote the publishers** that no paper which attacked the holiest things in this frivolous way would be admitted to her household, and cut off the fifteen subscriptions to the *Courant* which formerly came from the court.

A curious illustration of **Roman Catholic ignorance of the Scriptures** is found in the case of a certain Doctor Reinisch, a Catholic polemicist in Germany, who remarks on the fact that a benediction used in Protestant churches ("The Lord

bless thee and keep thee," etc., the Aaronic benediction of Numbers vi.) is the same as the well-known benediction of St. Francis d'Assisi. He expresses his perplexity as to how this Franciscan blessing could have come into Protestant liturgies!

Prof. Friedrich Wilhelm Foerster of the University of Munich in a Berlin lecture is reported as follows (*Reichsboten* No. 64):

"All modern ideals are vague and blurred in comparison with the Christian ideal. This is true, for example, of Emerson and Trine, who at present have such a following among the cultured. He who is willing to yield to salvation experiences the judging, cleansing power of the World-Overcomer. Whether modern technique and the airship represent progress or not we do not know. But that emancipation from sin is progress we perceive immediately in our consciences. To the critic who seeks to explain the power of Christianity by ideas and myths alone one can only say: 'Be quiet, my child. It is the wind which rustles in the dry leaves.' One who is unable to perceive behind the Gospels the most powerful and real Personality, has lost in criticism and abstraction all feeling for the genuine, the true and the great. Christ shows how we live and move in the human, and yet are from above and may be able to live in heaven."

At a *Gemeinschaft* Conference in the Korntal, Germany, when some discussion **on prayer** was taking place, Pastor Klaus arose and said:

"As in all else so in this matter the Lord Jesus has given us the best example. When He was in the circle of His disciples His prayers were of moderate length. When in a mixed assembly, as at the grave of Lazarus or at the feeding of the five thousand, they were short. But when He was alone with His Father on mountain or in desert, then He prayed the whole night through. So do ye, brethren. Pray moderately long among the children of God, as Jesus did in His high-priestly prayer; in a mixed group, with the sick, the dying or the unfortunate, shortly. But when you are alone in your closet with your Saviour, then pray as long as you will."

American Methodists have acquired a valuable site on a hill overlooking the Vatican, on which buildings are to be erected for a Christian university, at an expense of $500,000.

Mr. Peshoff, the Minister of Education for Bulgaria, has sent a letter of grateful recognition to Mrs. Haskell, the wife of Dr. Henry C. Haskell, in which he ventures

"the assurance that Bulgaria will never forget the memory of the untiring Dr. Haskell, who, fifty years ago, with unexampled self-sacrifice, came to Bulgaria, then enveloped in darkness, with the high and noble mission to bring her light and love. His work, exalted and noble, was crowned with success. He was universally beloved and his memory will forever live in the Bulgaria to which he consecrated his life."

Mr. Thomson of Samakov, Bulgaria, sees in the last meeting of the Bulgarian Evangelical Society distinct **signs of a rapprochement between the Orthodox and Evangelical populations.** An aged priest, who, forty-five years previously had led a mob to the burning of an Evangelical church in the village, volunteered a large subscription towards the cost of renovating the present one. Most of the delegates were entertained in Orthodox homes, and the majority of the 600 present at the meetings were Orthodox, their priests coming with them. Cases were mentioned where Orthodox persons had given up their own beds to the Evangelical strangers, themselves sleeping on the floor. As a further instance of growing confidence in the Protestant missionaries, Mr. Thomson relates that the Archimandrite of Samakov has applied to the Protestant mission press to print for him a Bible Handbook and Commentary upon which he has been working for thirteen years.

THE MISSION FIELD.

To aid Chinese mothers. The London Missionary Society sent to Hongkong, twenty-four years ago, a trained midwife to introduce European methods among the Chinese population of the city and to train Chinese nurses in this branch of medical service. At that time Chinese women not only refused to take up the occupation of midwife, but actually considered it an abomination to help, or even touch, a sick woman. Only at the end of six years was Mrs. Stevens able to find a girl ready to become a probationer nurse. She was immediately subjected to persecution, called all kinds of vile names and even by native Christians treated with coldness because of her pioneering excursions into this form of medical practice.

In time, however, this unreasoning obscurantism gave way. A Chinese gentleman, Sir Kai Ho Kai built a maternity hospital, The Alice Memorial, in honor of his young English wife. The coolie women began to take advantage of its privileges. Later, Chinese women of station showed their gratitude by contributions of money and clothing. In 1912 the number of in- and out-patients reached a total of 907. A training school for midwives under Mrs. Stevens' direction has graduates, not only in various parts of China, but in the Federated Malay States and more distant countries. Ten of these graduates working in Hongkong attended to no less than 2000 cases in 1912. These women are members of Christian churches and exert a wide Christian influence in the community. Much of their work is among the thousands of women who live in the *sampans* and junks in the harbor of Hongkong.

"The doctor," says Dr. Eleanor Mitchell in the *Chronicle of the London Missionary Society*, "is rowed out in a small boat to the junk where her help is needed. Hands stretched out in the darkness haul her on board and lower her into the hold, where, crawling on hands and knees into the tiny cabin, she finds her patient lying on the floor. So small are the quarters that there is room only for herself, her nurse, and the inevitable wooden tub of water, the roof being so low that she cannot even kneel upright. In this cramped posture, by the light of a few wax candles, operations have sometimes to be performed that would be difficult in a well-equipped hospital."

The Laborers' Reform Union of Tokyo. The 1914 issue of "The Christian Movement in Japan"*—a true thesaurus of information—has a valuable account of The Laborers' Reform Union of Tokyo, which the Rev. Mr. Sugiura, pastor of "The True Light Church," organized seven years ago. This plan consists in the enlisting of groups of the poorest people of the districts into companies under the leadership of various remarkable personalities who have been saved from lives of crime and are now the backbone of Mr. Sugiura's church. These men have settled in the poorest quarters and have built up successful businesses. One has organized a corps of a hundred push-cart venders whom he marshals before his shop each morning, equips with their stock in trade and sends forth to the day's work. At night each man gives a careful statement of sales, turns in the balance of his stock and receives a fixed percentage of the day's income. The balance is deposited in a postal savings account. At the end of the year this accumulated profit is taken out and placed at the disposal of the individual. By this method more than a score have been set up in business and some have become even well to do. The leader of this enterprise is carrying on an entirely independent business and conducts this splendid work purely as a piece of Christian service to the neighborhood.

Another leader has established a *daikon* factory in which 100 poor are employed in preparing radish. Another brigade of fifty venders sell the manufactured product in the eastern sections of the city.

A third leader has patented a process of manufacturing cardboard, working it into art and utility objects, and has trained nearly a hundred men, many of

*Obtainable at 156 Fifth Avenue, New York, "The Missionary Education Movement."

them former outcasts, into skilled workmen. This man, once a hardened criminal, converted after a long police record, is now one of the most prosperous manufacturers of the ward, and a living witness to the power of the Gospel.

Other members of the Union have gone into the mines and factories of Japan preaching Jesus and forming groups of the Union. This unusual society has neither headquarters, budget, nor paid officers. It is conducted by voluntary workers as an expression of gratitude for what the Gospel of Christ and hard work have done for them. The frequent meetings of the Union are held in the homes of the workmen, who are divided into bands under separate leaders, and are of a simple evangelistic nature, full of individual testimony to the saving Gospel.

Africa and Alcohol. M. Paul Ramseyer of the Basuto Mission in South Africa describes the advancing danger from alcohol among the South African blacks.

"Many Boers are carrying on a profitable illicit trade among them. Fines of from £300 to £350 make no great impression, so lucrative is the traffic. The natives sell their cattle to get drink. When these are gone they have recourse to theft.

"On Sunday," writes M. Ramseyer, "I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on earth. They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks cannot refrain from drinking. They are the merest children."

Another distinguished missionary, Mr. Donald Fraser of Nyasaland, describes beer "as the greatest enemy of the economic and moral welfare of the Nyasa natives."

General Gorgas, who has been invited to the Rand to advise with the great mining corporations as to the hygienic improvement of the Rand mines, is equally explicit:

"On the subject of alcohol for the native I believe that it is an unmitigated evil. It is in no way necessary for his health; in fact, is always hurtful. In the Panama zone prohibition has increased the efficiency of our working force so much that generally the men in charge of the laborers in the different districts have asked to have their districts included within the prohibited area. I believe that it would be best for the native on the Rand to have no alcohol at all."

Incidents of Mission Work. 1. Mr. Baker of **Ongole** tells the story of a native Christian, off in the jungle, who was taken with a great desire to give something to the Lord for his great salvation. The only suitable thing he had was a magnificent pumpkin which he had reared with great care and protected a long time from thieves. But how to get it to the Lord? There was no resident pastor to consult with, so he determined to talk with the nearest missionary. He put the pumpkin on his head and started on the thirty-five-mile journey, finally turning over four cents, the proceeds of its sale, to Christ's treasury. He had walked in all seventy miles, carrying a weight of thirty pounds half the distance, together with the food for the whole time, in order to present to the Lord his little gift. The story in the twenty-first of Luke has been translated by Bible societies into more than 400 languages, but a more striking translation was never made than this into the dialect of South Indian life.

2. Captain Luke Bickel of the missionary ship, *Fukuin Maru,* which plies in and out **among the islands of the Inland Sea of Japan,** has now an auxiliary—a small Japanese sailing craft in charge of Mr. Hirata, the former boatswain of the larger vessel. Hirata is a man with a story. When he came over the vessel's side, hunting work, he was bare save for loin-cloth and half a shirt. His crafty eyes looked straight in the direction of the eight cardinal points of the compass. He proved to be openly and cheerfully evil, a gambler, thief and liar, loving drink and loving fight.

"He came to the ship's daily worship," writes Captain Bickel in the *Japan Evangelist,* "with the rest, bowed his head like

a saint, and looked out of his eight-point eyes at the rest of the crew all at once with a wink, to which they all responded. When it was over they went away forward and laughed at the fun.

"But at the end of two years something happened. One of the men fell overboard and was drowned. God used this to move Hirata's heart. He began to inquire. We did not believe him sincere then, nor did we later when he professed faith in Christ. We refused baptism, but there was a change; even we could not deny it; yes, a change at last, slight indeed, but growing in force until the old man became completely new. He was changed from a gambling, lying, thieving, quarrelsome, ignorant tool of the Evil One to a true child of God.

"Soon he was out on his free evenings, preaching the Gospel in the villages, and preaching with power, in spite of his very limited knowledge of Christian doctrine. In the measure of his previous degradation was his conviction of sin. In the measure of this conviction was his appreciation of God's wondrous mercy and his longing to render service of love. We tried to teach him, but failed. He was, somehow, outside our methods. But he pored over the old Book of books every spare moment, and at times, half the night long, would spell out the words and pray and think until the tears ran down his face, and so we left him to God's Spirit. The harsh hands became gentle in service for others. The pride of other days became loving humility that would not be refused. The shrewdness of evil times turned to a remarkable resourcefulness in finding ways of service. Added to all this he developed a remarkable ability to hold a mixed audience with his powerful presentation of God's love and mercy.

"A little ship was built for colportage work, and Hirata was put in charge of her. When she was launched we stood on the beach and watched him as he worked up to his waist in water. The tears were streaming down his face. He was overwhelmed with the thought of God's mercy in bringing him out of the depths. A foreman shipwright stood by who had known him of old, and said: 'Let him alone; he has a vile temper. He is so mad that the tears are running down his face because the vessel is stuck a bit on the chocks. He is dangerous at such times.' Three years later that same foreman was baptized, having been led to Christ by our friend. After a most astonishing profession of faith made before the believers assembled on the *Maru's* deck, he suddenly turned to us and said: 'Captain, I know now what those tears of Hirata's meant!'"

In Heathendom. The Japanese Home Department is considering plans for a **shrine to the late Emperor.** The total cost will be 1,000,000 *yen* ($500,000). The shrine will be of the type of the Yamato Kashiwabara shrine at which Jimmu Tenno, the founder of the Empire, is worshiped.

Mr. Connolly, a Methodist missionary in Japan, has had in his district a flourishing Sunday school. The children were each week given cards and on Christmas these cards were to be exchanged for a prize for regular attendance. About two weeks before Christmas Mr. Connolly went to the school and found not a single soul present. On inquiry he discovered that a Buddhist public school teacher had warned the children in his class not to attend the Christian school longer, affirming that as soon as they had gathered and presented their twenty cards on Christmas day they **would be seized and nailed to crosses as Christ was.**

The **religious prescriptions of Mohammedanism** carry with them serious economic handicaps. This is true especially of two institutions, the *Namaz,* or five daily prayers, and the daytime fast, which continues through a whole month, once a year. During this fast there is neither eating nor drinking daytimes, but food is taken in the night. This naturally means disturbance of the system's habits, and a general disorganization of life. A part of the night is necessarily spent in eating and there is much loss of sleep. The regularity and order of an effectively working community are absent. The five prayers daily also constitute a burden economically. Before they can be said the mouth, nose, face, hands, arms to the elbow, and feet, must be washed in a fixed order and to the accompaniment of certain Arabic formulæ. At the prayer itself the worshiper bows, stands, sits, touches the earth with his forehead, and makes other bodily movements. At each of these one must repeat some words of the Koran, or other Arabic prayer. If the Arabs understand the meaning, at least in part, of these prayers, Turks, Persians and

other Moslem peoples do not. These five period prayers take, according to Doctor Lepsius, about five hours daily. They follow each other so quickly in winter time that the intervening period is too short to begin work which requires much time. In summer, on the other hand, there are, in the short nights, only four hours between the last prayer period and the first morning period! The result is that the pious Moslem suffers seriously from lack of proper sleep.

Brief Notes from Abroad. The Catholic government of Bolivia votes $12,000 a year to the support of the Baptist College at La Paz under the direction of the Rev. Dr. McBride.

Mr. F. G. Penzotti, of Peru, who himself has been in prison for selling the Scriptures, writes to *El Estandarte* of Buenos Aires:

"It is but a short time ago that, in a village of the interior, a **priest burned alive a poor woman who was suspected of being a witch.** It is only three months ago that the bishop of Puno brought bound the teacher of an Indian school and some others, beating them all the way from Chuito to Puno, where they were thrown into a dirty prison, for the only crime of teaching the Indians to read and write, and of preaching the Gospel to them—that Gospel which redeems them from drunkenness, idolatry, and the chewing of coca."

The far-reaching influence of the Edinburgh Conference has found a new illustration in the movement for closer **coöperation between three German missionary societies** working in Cape Colony—the Berlin, the Rhenish and the Moravian. They are planning for a joint church administration; also for a common church discipline, a common educational institution, a common hymn book and a joint religious weekly.

Mr. Mathewson of the Sudan United Mission writes in *De Koningsbode* from Salatu that he is making progress in the Munchi language, the speech of 300,000 heathen Munchis. He appeals to his brother Boers in South Africa to send up into the Sudan Boer farmers and settlers. These indefatigable pioneers have *trekked* into East Africa and other parts of the continent to establish themselves on new land. Mr. Mathewson urges them to come into the Sudan as "missionary farmers" to assist the missionaries in opening up their stations, constructing homes and tilling the land. Two names in the Boer mission to the Sudan have an unmistakable Huguenot flavor, du Plessis and de Villiers. It is striking to think of descendants of the refugees who fled from France to South Africa in the era of persecution as pioneers of evangelical Christianity in the Sudan of the twentieth century.

The *Missionary Chronicle* reports from Madagascar **as a result of the French occupation**

"an insidious and underground spread of immorality of the most degraded type. Ideas and practices deliberately encouraged by the press and individuals have spread with an alarming rapidity. Forms of unnatural vice never known in heathen times have made their appearance as a result of Western influence and example. Among an easy-going people like the Malagasy, many of whom are without any strong moral conviction and who have so recently been altogether heathen, it is no small wonder that these evil seeds take root at once."

The French occupation has also brought clericalism into this mission field. A French Protestant pastor illustrates the petty annoyance which Madagascar Christians are subjected to from this quarter.

"One of our men was caught by a crocodile. He was dragged out of the beast's terrible throat, but eyes, nose and tongue were gone—a frightful sight! The unhappy man was carried to the hospital belonging to his church. A Romanist priest rushed into this (Protestant) hospital and baptized him at the instance of a grandson of the victim, who was in a Romanist school. The Catholics installed themselves there, saying: 'He is ours! He is baptized!' I had to say that we did not fight for dead bodies; that our religion was for the living. As a result of this incident the government has forbidden all religious exercises in this Protestant hospital."

The last Indian census shows a considerable **preponderance of males over females in the membership of the Christian churches of India.** Thus among the Lutherans the ratio is 109,000 to 107,000; the Baptists, 167,000 to 164,000; Presby-

terians, 86,000 to 77,000; Anglicans, 168,000 to 164,000.

The London Churchman quotes Bishop Molony as pointing out **similar conditions in China.**

"In Taichow we have thirty villages and one city congregation. In these there are 1079 male and 373 female Christians. In Chu-ki there are thirty-nine chapels with 798 men and only 212 women."

Nineteen hundred and twelve, the year of the Conspiracy Case and of the attendant persecutions, proved to be **the banner year for baptisms in the churches of Korea.**

The Rev. Toumeyoshi Watese is fostering **union effort in Korea for Japanese and Koreans.** He has twelve Korean helpers and works in forty-five places. The membership of his mission has already reached 4000. The *Kumiai* churches of Japan are raising a special fund of 15,000 *yen* to aid this propaganda. The secretary of this Japanese special work for the Koreans is a Korean ex-secretary of the Y. M. C. A., Mr. Kin Ren. Mr. Watese has secured the help of Baron Shibasawa, the Mitsuis, and other Tokyo capitalists for the development of certain lines of effort. The Japanese population of Korea is already 250,000 and rapidly increasing.

The largest Presbyterian theological seminary in the world is at Pyeng Yang, Korea,—223 students being enrolled.

The new building of the Junior Department of the Seoul (Korea) Y. M. C. A. is the joint gift of the Camden and Grand Rapids Y. M. C. A.'s. The first floor of the building is occupied by the wood-working department of the Y. M. C. A. industrial school. Last year it turned out 4418 *yen* worth of chairs, desks and office furniture, almost wholly furnishing a city hospital and a city school. On the second floor are the printing department and the iron-working department. The third is devoted to leather. Shoes were made here during the year to the value of 4000 *yen*.

Sir Robertson Nicoll's "The Incarnate Saviour" has **gone into its ninth edition in Japanese.** "The Minister's Wooing," by Mrs. H. B. Stowe, one of the best accounts of New England theology, is running as a serial in a Tokyo newspaper, the *Fukuin Shimpo*.

The Doshisha University, the missionary university of the American Board in Kyoto, Japan, has an enrollment of 1314 students.

The Y. W. C. A. of Tokyo has initiated a **Travelers' Aid work at the Ueno station** in that city. Two women are employed to meet the trains from five o'clock in the morning to ten at night, in order to assist friendless women. A large number of extraordinarily interesting and needy cases have come within the purview of the two matrons. Those in need of temporary lodgings are cared for in a hired house in the Hongo quarter. One result of this undertaking has been a religious quickening among the station officials at observing Christianity in action in their immediate environment.

Fujiyama, the famous, beautiful Japanese mountain, is the resort of thousands of pilgrims annually. A preaching place has been opened at Gotemba, the nearest railway station. Here 14,000 tracts were distributed last year.

The Salvation Army has a permanent arrangement with the Tokyo municipality, by which the latter agree to furnish work to all men sent from the Army's Home for the Unemployed, upon its extension and repair of telephone, telegraph, electric power, water work and street railway service. During the year 27,662 men were found work at this Home.

The splendidly equipped Severance Hospital Medical College, Seoul, announces as its purpose to train distinctively Christian medical men. With this in view it accepts only students who are Christians, well recommended by pastors of churches, whose Christian character and evangelistic spirit it seeks to develop by leading them into preaching work among the patients and into Bible school work on Sundays. One especial feature of this hospital is the pharmaceutical department which is prepared to supply all the hospitals of Korea with unimpeachable drugs and medical supplies. By classroom and practical work

this fits young men to enter upon independent business as pharmacists.

A Japanese author has written a volume of appreciation, entitled, "The Holy Land of Palestine." To this the novelist Tokutomi has prefixed a beautifully written preface.

"Jesus Christ," he says, "has long been the Christ of occidentals alone, and by their hands has been sent forth an endless stream of books on His life, but books by Japanese have been few. . . . . Day by day the world is becoming one. Day by day Jesus Christ is being born anew. He has been born in the hearts of many a one in Japan. The hands of Japanese must more and more cause lives of Christ to be born. Toranosuke, with his 'Life of Christ,' and Konishi, with this book, have opened the way for others."

Mr. Fred Paton, working **among the Malekula cannibals,** tells of an old man who came to him to announce that his child was dying.

"He went away and by and by came back without the child. I questioned him as to her whereabouts, and at length he said: 'Missi (missionary), I could not bear to see her die slowly, so I buried her.' He had buried her alive!"

The Central Union Church of Honolulu, with 1109 members, supports five foreign missionaries, three in Micronesia and two in Peking. It gives three times as much for foreign missions as for home expenses.

PASTOR FETLER AND THE EVANGELICALS OF RUSSIA.

I.

William Fetler, the pastor of the *Dom Evangelia,* or Gospel House, of St. Petersburg, has been preaching only about eight years in the Russian capital, yet few men have ever reached the souls of the Russian multitude as he. This is attributable to various things. An English visitor dwells on the spiritual power present at the meetings.

"Never, not even during the Welsh revival, have I attended a service in which the saving power of God was so manifest."

Again the *Dom Evangelia* is a laymen's church and one and all take responsibility for its religious life.

"The Baptist teaching is especially dangerous," writes the hostile *Novoye Vremya,* "because it is carried on by all, beginning with the minister, such as W. Fetler, and ending with the simplest of the members of the community—men, women and children. Preaching is going on everywhere—in the tram cars and railway carriages, in the factories, in the prisons, night refuges, schools (where the pupils themselves preach) and so further. The members of the community are so full of zeal that they even enter private houses, distributing invitations to their meetings. The Baptists have also started a work among fallen women and men. We see from their reports that their labors have not been in vain in these surroundings where sensitive hearts can still be found, and souls that are not altogether lost are reclaimed."

These Russian Baptists are generous. From their poverty, Fetler's congregation contributed last year nearly $10,000 to Christian work. Like the Koreans they are also accustomed to pledge whole days to specific evangelistic effort.

Harnack has remarked on the genuine quality of the religion of the early Church in that it represented personal conversion, and not an inherited faith. Those who are forgiven much love much. This is the case with the St. Petersburg Baptist community. At a meeting in the Tenisheff Hall Mr. Fetler asked all to rise who had been atheists before their conversion. Some fifty stood up.

Near by one of the church's preaching places is a big lodging house, the resort of loafers, drunkards, thieves and vagabonds. Fetler invites these outcasts to his own table. They eat with him daily, and at the prayer service which accompanies the meal the favorite hymn is: "The Great Physician now is near."

An agent of the secret police was sent to spy out these gatherings. After a little he broke out with:

"Pastor, I have long felt that our country was going down month by month in morals and that unless some one arose to check this downward movement our country would be lost. These men are our brothers. I, too, am human."

Then he could speak no longer for tears!

Mr. Fetler preaches not only in the *Dom Evangelia,* but in various halls and theaters as well. Expenses are heavy. In order to meet these the redeemed members from the slums and doss-houses of Petersburg—those sinks that Maxim Gorki has so powerfully depicted—were set to making a thousand saving boxes. Provided with appropriate Scripture texts, these were distributed among the members for a month of self-denial and fasting—*the time coinciding with the month which their pastor was expecting to pass in jail for preaching the religion of Jesus Christ.* For Pastor Fetler, as all the leaders of the Russian evangelical community, has had to face persecution.

There is in Russia a standing army of between five and six hundred thousand priests, abnormally sensitive to anything that approaches proselytism from their petrified ecclesiastical establishment. Pastor Fetler is after sinners, whether within or without the state church, but his aim is not proselytism.

"Why do you have this meeting the same evening as the state church service?" broke out an interrupter one evening. "I was not aware it was a church service night," replied the preacher. "All those of you who would have been at the state church if you had not been here hold up your hands." Not one went up. "Where would you have been if you had not been at this service?" From many came the reply: "In the beer houses."

The priests, however, are not satisfied. "Christian ministers with the Holy Spirit are the best instruments in God's hands," says Fetler, "and Christian ministers without the Holy Spirit are the best instruments in Satan's hands." Several years ago the Baptists founded seven Sunday schools in St. Petersburg. A thousand children were soon in attendance. Thereupon the police, at clerical instigation, interfered, closing them all. Nevertheless, Fetler still holds meetings for children, and searching meetings they are.

"It is no use trifling with children by simply telling them a little story about this or that. I aim at their definite regeneration and preach to them from Romans eighth: 'If any man have not the Spirit of Christ, he is none of his.' The Holy Spirit is often present with great power. These children are to be the Russia of to-morrow. From such will come a Christian nation as we have never yet seen in Europe."

We remarked lately (Jan., 1914) in the RECORD OF CHRISTIAN WORK on the Moscow lay preacher Stepanoff's device of Gospel gramophone records. These have excited the anger of official clericalism. The police of the Vladimir government have issued the following document:

"According to a communication from the Senior Procurator of the Holy Synod sectarianism has adopted a new and most dangerous method of propaganda. In certain stores gramophone records are being sold which reproduce the sermons of the Baptist Stepanoff on the "Living and Dead Faith" and the "Worship of God in Spirit and Truth," which find a ready sale. These records attract attention with the result that sectarian preaching is heard and makes an impression wherever gramophones are found—in tea-rooms, beer-houses, inns and private houses. Since this method of propagating the false doctrine of sectarianism presents a grave danger to the Orthodox population, I instruct the executive officials to take steps to stop the sale of gramophone records which reproduce sermons of sectarian teachers."

In the cities conditions are hard enough for believers, but they are far worse in the villages, where everyone is known and constantly under observation. Life here is one prolonged peril, if not altogether impossible. Interment for the evangelical is often forbidden in the cemeteries. In a certain village where an old man of eighty-five was to be buried, and the priest had closed the village graveyard to him, a grave was dug in a garden. Orthodox neighbors filled this grave, too, with rubbish, and accompanied the funeral passage with insult and ridicule. Women who are converted are subject to especial trials. In one village a peasant kicked his Christian wife most cruelly, bound her and flung her into his barn, at evening turning her out of doors altogether.

Not infrequently, however, Sauls become Pauls. Brother D—, in the town of Kovel, was put in prison where he bravely testified for Christ. Fifteen prisoners and the prison doctor were converted. The latter has gone to Siberia, where he works both as preacher and physician. Even the Russian priests are at times converted. In

Kharkoff, one of high scholarship and wide reputation, who had been attempting to convince Baptists of their errors, was himself brought to a knowledge of the living Christ.

Such cases annoy the hierarchy exceedingly. In Omsk, the chief city of West Siberia, the clergy and officials under the lead of the archpriest Bosmoroff, the greatest enemy of believers in Russia, recently held a conference at which it was agreed to adopt extraordinary measures against the Baptists. This represents no idle threat. At Semirechensk, on the border of East Turkestan, the family of brother Th. Dariabin arranged to hold a meeting on Easter day. The Greek Orthodox people broke into the room and beat the people present. Peter Dariabin, the son, was clubbed until blood flowed. Then, by order of the village council, the believers were banished from the village. They are now living in tents out on the steppe, their household goods in their wagons, and their horses tethered. The harvest is almost ready for gathering, but nobody will give them a place to store it.

Again, when Brother Kowtoon obtained lodging in the house of a Khirgis aborigine in Siberia he was presently asked where his *ikon* was. On explaining that he did not worship with such accessories he was turned out of doors. Another brother in the Caucasus, unable to live on his patch, obtained a grant of land in Siberia from the Department for the Transportation of Peasant Settlers to Siberia. When it became known that he was a Baptist the grant was cancelled. Appeal and argument were alike in vain, and this brother was obliged to return disappointed and utterly destitute, since he had spent his all on the venture. Brother Paul Taranoff settled in the village of Blagodatnoya. As a newcomer he was charged by the council of the inhabitants of the district five *roubles* per head for permission for his cattle to graze on the land. Taranoff, being a devout man, reads his Bible. Such an extraordinary habit could not long escape detection. When his neighbors discovered he was a Baptist they called a meeting and raised the price to thirty *roubles,* which it was impossible for him to pay. He was compelled at once to remove elsewhere. Pastor Ivanoff of Baku has actually been imprisoned thirty-five times.

How ignorant this persecution of the best people in Russia is comes out strikingly at times! Pastor Fetler was brought to trial in Moscow, and the following questions put to him: "What is your religion?" "What are Baptists, then?" You can read and write?" "You took a four-years' course in London?" *"Where is London?"*

(To be Continued.)

BEFORE SEDAN.

"*The dead hand clasped a letter.*"—Special Correspondence.

Here in this leafy place
Quiet he lies,
Cold, with his sightless face
Turned to the skies.
'Tis but another dead;
All you can say is said.

Carry his body hence,—
Kings must have slaves;
Kings climb to eminence
Over men's graves:
So this man's eye is dim:—
Throw the earth over him.

What was the white you touched,
There at his side?
Paper his hand had clutched
Tight ere he died:—
Message or wish, may be?—
Smooth the folds out and see.

Hardly the worst of us
Here could have smiled.—
Only the tremulous
Words of a child;—
Prattle, that has for stops
Just a few ruddy drops.

Look. She is sad to miss,
Morning and night,
His—her dead father's kiss;
Tries to be bright,
Good to mama and sweet.
That is all. "Marguerite."

Ah! if beside the dead
Slumbered the pain.
Ah! if the hearts that bled
Slept with the slain.
If the grief died; but no;
Death will not have it so.

—*Austin Dobson.*

NORTHFIELD SILHOUETTES.

IX.

Some years ago a sailor boy was converted at a mission in New York City, conducted by former students of Northfield. These naturally became interested in the lad who had begun to realize the claims of Christ upon him and determined to yield his life to Him. With the spiritual awakening came, as is often the case, intellectual quickening and ambition for self-development. This resulted in the boy's entering Mount Hermon School. After completing his course there and later graduating from both University and Theological Seminary, this young man, now a missionary in China, is devoting himself to extending to Chinese youth the beneficent influences such as he himself enjoyed.

It is customary for the union church at Mount Hermon School, on the occasion of the annual church meeting, to send a letter of greeting to former students on the foreign field. Such a letter was sent to this student, and we quote from his reply, received some time ago:

"Thank you again for your good letter; it came as a welcome surprise, and all the things you mention have come—the Prayer Cycle, the Calendar, which is before me as I write, and not least, your good letter. The check I shall use, as last year, for the purchase of extra books in Chinese study. The two purchased last year have been much used. After two and a half years of solid grinding, I am now beginning to speak a little Chinese in an acceptable way. And what gives greater satisfaction, is the ability to pick up the Bible in Chinese and read the story in the Chinese characters, and then go on to explain the Gospel to the people in their own tongue, thus discarding the omnipresent interpreter. . . . . It is not an easy life, this, but a grand one.

As far as our school goes, we have no need to complain. We are slowly but steadily growing in numbers, quality and Christian power. The Government recently gave us ten acres of most valuable land, abutting on our already purchased eighteen and three fourths acres. We feel quite thankful for this addition.

The Christian spirit among the converted boys is a virile, missionary one. About 25 per cent of the boys are Christians. The others are heathen—but being Chinese, they are wonderfully refined. We have plenty to learn from the Chinese in regard to politeness and courtesy, which helps smooth over the hard places in life. . . . .

Remembering you with affection in my prayers, I remain

Loyal to Hermon,"

E. D. H.

"A HOUSE BY THE SIDE OF THE ROAD."

Mrs Walter B. Williams.*

That is what the new Methodist Episcopal Mission at Nanah Kroo, Liberia, is:

"A house by the side of the road
Where the race of men go by."

True, the little corrugated iron house stands on the top of a hill, with dense jungle to one side of it and the great Atlantic Ocean stretching far as the eye can see to the east, south and west, but just at the foot of the knoll runs "the road," the *main* road, the *only* road leading from the towns far in the southeast to the many towns in the midst of which we live and minister to the needs of the people. Such a narrow road, a mere footpath of hard, trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river! But it is THE ROAD, the *only* road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause to sit awhile in the "house by the side of the road" and take counsel of those whom the

*See page 765.

great Methodist Church has stationed there.

A party of seven men and women and one of the cutest babies you will find anywhere in the world come up the road, waving their hands and calling *"do-wi"* (good morning). Their leader, a quiet, dignified man, tells us that his name is Kabo and that these friends from the town of Ka have come to bid the white man welcome and to beg him to preach in their town. The seven fowls they carry are a *"dash"* (present), token of their good will. A black man, passing through their town on his way to our mission, has been preaching them "God-palaver," but they want to know more and they beg the missionary to visit them and to give them a preacher. (Alas, we have neither a man to send nor money to support one!) We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness, and the Holy Spirit stirs our hearts mightily as we approach the throne of grace.

Kabo confesses that he has three women, but says he is willing to give up two of them, retaining the mother of the aforesaid baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife, which will be the woman who has borne him a child, but that they can stay in the house he has built them and look around until they see a man they care to have for a husband, and if the liking is mutual, he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and the second woman is expected to do the same shortly. Kabo has given his whole heart to God and has received the Holy Ghost, and as soon as this woman question is settled there will be a great day in the church, when Kabo, his wife and child, are baptized and received as probationers.

On Christmas Day he plans to give a big *"chop"* (feast) to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is in Kabo's mind to study at the mission school and fit himself to be a preacher, and, oh, how we do need men of his stamp along the Kroo Coast! All men speak well of him. They say he has fine physical strength and is extremely industrious,—an element of the greatest value here,—and "his mouth," they add, "never changes" (meaning that he is truthful), and truthfulness is a kingly virtue anywhere.

But very early in the morning a party of quite another caliber passes along the road and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo church, accompanied by his aged wife, two daughters and other relatives, is passing into exile. A quiet, inoffensive old man, forced to begin life all over again, with nothing on which to begin, no house to cover his head, nor a second shirt to his back. The reason? In his town a man has lain ill many weary weeks and the devil doctor has charged this old man and two women with having "witched" the sick one. Learning that he and two of our church girls had been accused of witchcraft, and condemned by the heathen town people to drink sasswood and the old man's death positively determined upon, the missionary had crossed the river the day before to reason with the people and plead for these three lives, for sasswood is a deadly poison and few who drink it survive the ordeal.

Drinking sasswood is the test all over Africa to discover thievery and witchcraft. If the victim vomits the poison, he is declared innocent, but if the poison passes from his body any other way, or fails to pass, he is judged guilty, and if he does not happen to die is driven away into an exile of from seven to twelve years. There is much trickery used in administering sasswood, but if a death is desired it usually never fails to materialize. And in this case the old man was doomed in advance.

On the ground of their connection with the church, the missionary won his point and spent the thankfulest Thanksgiving Day in his experience, rejoicing over the averted tragedy. But though the old man's life is spared, he must leave the town, and so he and his family pass sadly along the

road. The missionary goes down to greet them,—for the soldiers will not allow them to come up to the house,—bears a gift of rice and fish for them to eat along the way, accompanies the party to the seashore, kneels with them in prayer, and, rising, bids them God-speed. And even as our old treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to "that undiscovered country," all mystery and darkness to the heathen mind.

Hardly have their footprints become obliterated when youth, strong, vigorous, ambitious youth, presses along the road and up to the mission house. Two small boys, clad only in their black skin and a pair of bracelets, present themselves and state that they have come to school. Bright little fellows they seem to be. There are no other boys from their town enrolled. Shall they have a chance? The missionary has no funds to support them. Already a considerable portion of his own income is being spent for rice and fish to feed half a dozen small students equally ambitious to learn "book-palaver." Memory brings up the picture of some of our neighbors: kings with snow-white hair who have said to us: "Oh, if we were only young again and could have the chance our boys have!" men from neighboring towns, pleading for the white man to come in and civilize them, and teach them about God; big chiefs shouting for joy when a boy was accepted from their town, and saying: "Now our town will have a man who can read and write!" The missionary turns to the "white mammy" and says: "We will take them. Help will surely come." "Mammy" slips a shirt over each little woolly head, and two more boys are added to our mission family.

Late the same night the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing at the threshold. They have come after the boys who, it develops, had run away. Their heathen people want them to carry water and to help fish. That boys should have an education is foolishness to them. That boys have a soul and a life to save does not enter into the question at all! One of the boys is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in this republic, though it is against the law. The missionary pleads hard for the lads, but without avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them. Then one of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the strangers retrace their steps along the road, the other boy hanging back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Hunger for education is not readily stilled. Later, the first boy makes his appearance once more at the mission, and is still with us.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum, and three times the white man was besought to depart lest harm should befall him from the aroused people. Short and sharp came the decided reply: "No. I was sent here to preach, and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed that the women were wearing a little more cloth to cover their bodies and that now they carried small boxes to sit on during service instead of sitting on the dirty ground. Another three months, and he brought a native preacher and built him a house there, the gift of a Minnesota Sunday school. A Sunday school of 250 was organized and the work went on with leaps and bounds. The man from Kinicadi coming along the road has stopped to tell us that now his town has twenty young men studying at the Seminary at Cape Palmas, a higher institution of learning belonging to our church, and four more at a still higher school, and that four of their women are at school, too. This is the outcome of about $135, given by the First Church of Duluth. This man, Dixon, tarried with us for a season and has now gone back to bring the girl who is to be his wife, that "mammy" may train her, while he studies at our mission school, preparing to be a preacher.

But oftenest along the road pass the

figures of our two assistants, Sanso and Kronyer. Sanso's name means "glad" and aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." To and fro he goes, visiting the people, preaching the Word, watchful over the interests of the mission, loyal to the missionary—fine product of a Methodist mission school! Kronyer, close on to sixty years of age, was converted late in life and had no advantages in his youth, but he stands faithful to his God through many trials and is consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, oh, my heart is hungry to learn to read God's Word. I want to *savvy* (understand) the Bible, so that I shall have something to preach." So almost every day he comes along the road and up to the mission, with Bible and First Reader under his arm—and good progress he is making, too.

This "house by the side of the road!" Honestly, don't you envy us a wee bit, being in the midst of this pulsating, vitally interesting life, much of it so eager for the very thing we have it in our power to give, —knowledge of the "truth" that makes men "free indeed"? What if, for the time being, we do have to sleep on bamboo mats and cook our food over a fire of sticks on the ground, and suffer the various other inconveniences incident to pioneer missionary work? Is it not great to be on the spot with the antidote for Africa's bane, to

"Live in a house by the side of the road
And be a friend to man!"

CHRISTOLOGY OF THE APOSTLE PAUL.*

Rev. W. Douglas Mackenzie, D. D.

IV. THE TREASURE OF GOD AND ITS KEEPER.

Rev. W. Douglas Mackenzie, D. D.

I have been speaking during the last three days here on the basis of some passages in the Epistle to the Philippians in which the Apostle reveals to us his conception of Christ; and that on the practical side, in relation to living human experience. In the fourth chapter there are a number of references of this kind, and I do not mean in this my last address to exhaust them all. But there are three of peculiar significance. Beginning at the fourth verse the Apostle says: "Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance (i.e., your gentleness) be known unto all men." "The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." And in the eleventh and twelfth verses: "I have learned, in whatsoever state I am,

*Delivered at the Northfield General Conference of Christian Workers, 1914.

therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret" (I have been initiated) "both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me."

You will see at once there is too much here to speak of in one address, but the outlines may instruct us.

I. "The Lord is at hand." He Who is now the Ruler of human history is coming. I think there has been a great deal of misinterpretation of the apostolic attitude towards what we call the second coming of Christ. I fear that we forget the lessons of prophecy in the Old Testament which show that when God promised His Messiah the promises were all conditioned—conditioned by the attitude of the people, by the development of their faith and life. God does nothing in human history arbitrarily. There is nothing in His action which is unrelated to human nature and its action. And if there is any lesson which the New Testament teaches us more than another, when we compare it with the Old, it is that history is a moral process, that the coming of "the day of the Lord" to Israel was conditioned by the movements of man's heart. Still more must this be the case in the Christian dispensation; and the second coming of Christ is not merely conditioned by the decree and will of God, but that decree and will is actually working out as it is conditioned by the Church's faith, the Church's life, the Church's hope. Perhaps we can hasten that day; perhaps we can delay it. But those alone can hasten it who are ready to say with a full and intelligent conviction: "The Lord is at hand." And they alone can say: "The Lord is at hand, and is coming for the consummation of human history," who realize that in a very real sense He must be here already in charge of human history. For the only Christian understanding of human nature to-day is that it is under the direction of Christ, that He is the Lord now of all the happenings of the world, that He is working upon the world through the faith of His own people. This faith, in all its expression, in all its meaning, in all its life, is the instrument of God, through which He is working upon human nature as a whole. We must take this view into our view of missions, into our view of evangelism, into our view of the Church of Christ as a whole, into our view of the tragedies that are happening among the empires of the world.

II. Now let us look at this a little closer in the light of the striking statement which Paul makes: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." When the little group of Philippians to whom this letter was first read, went out into the stress of life again these verses were echoing in their minds, and I can imagine many a one lifting up his eyes to the Roman fortress and saying: "Yes, I understand what Paul means. Christ Jesus is my Refuge and my Fortress; He is my Castle strong. I am in Him, and the peace of God is the sentry guarding my heart and my thoughts in Christ Jesus."

Personally I always go back to Edinburgh when I read this verse, to my own beloved city. I walk up that ancient High Street, and I see on each hand those lofty houses, which once we boasted to be the highest houses in the world,—but that was before the skyscrapers of New York and Chicago menaced the stars. These lofty houses lead you up the ancient incline from Holyrood Palace and bring you at last to the open esplanade, where the castle garrison does its daily drill. You walk around on its sidewalk and you find that even that esplanade has been cut off from the castle itself by the ancient moat. There is just one little narrow drawbridge by which anyone can enter or come out of the castle. You cross this and you see a sentry trying to look forbidding and dignified as he struts up and down "guarding the castle." You pass under the portcullis gate and up the narrow causeway and come to the ancient ramparts, which a modern gun would knock to pieces in fifteen minutes. There you have a glorious view of the city. The silver Forth is over there to the north, and beyond it the hills of Fife, both running towards the east. Due east arises the lion-like Arthur's Seat. You resume your way, and, following the winding path

among the buildings, you reach Queen Margaret's Chapel, sweet and pathetic little shrine of beauty and simplicity. Over the wall near its door you discover the sentimental streak in the Scotch soldier, in the little cemetery where his pet dogs of many generations are buried. Again you resume your walk until you come to an open door in a building on the south side. You ascend a winding stair and find there a very strong looking and mighty man in charge of something. It looks as if the castle existed for nothing else but just that. For there in a little dark room are the ancient crown jewels of the Kingdom of Scotland. If you ask yourself why they maintain the castle and the regiment you may feel it all to be only a sentimental formality. But there is one thing they do guard which has intrinsic value still—the ancient crown jewels of Scotland.

Now Paul in this verse speaks as of a certain treasure of God, and he says: "It is your hearts and your thoughts." These crown jewels of God in human nature have to be guarded with care. What else have we that we could give to God as of eternal worth? When you and I die and pass into the unseen, what are we going to carry with us? I do not know whether the man of learning will be able to carry his learning with him, or whether the man of artistic proclivities will be able to carry his artistic proclivities with him, and exercise them in any concrete form. But it is possible to carry one thing, and that is the power to appreciate, to love, the right thing. Perhaps all that you and I will carry into another life is just this capacity to recognize and appreciate and to stake our life upon the truth when we see it. The power to love and to think—that is our self, our very self at the depth. Out of that capacity the whole worth of human nature, the whole marvelous story of mankind has been evolved. And that which is the very essence and substance and distinctive quality of human nature may perhaps be all that we shall be able to carry into the future life. That, then, must be the crown jewel of God in human nature, the thing that is infinitely precious to Him, that for which He made human beings, that for which He has governed their history, that which has called out His infinite and eternal sorrow, mourning for their shame when they valued the wrong thing and were dead to the right, when they loved the false and hated the true. Man's capacity for appreciating the beautiful, the love and grace of God, man's capacity to see, to recognize, to receive the very truth, which is God Himself, that capacity God has so valued that He has sent His Son into the world that it might be redeemed from destruction and perfected forever as the crown jewel of His own eternal glory. What God loves in you and me is just that. What God will save and perfect in the world to come in you and me is just our self as we love, our self as we think. What is dearer to us than our own feeling? What is deeper in us than our own thinking? We only find our self as we think; we only know our self as we feel; and it is just the self who feels and knows, that God loves. Our hearts and our thoughts—they are the crown jewels of the Lord of all.

Now these crown jewels of God are in danger. They have to be guarded and defended because they are in danger. The Christian man—indeed, every thoughtful, deep-souled man—recognizes that his heart and his thoughts are in constant danger. All kinds of enemies are upon us seeking to rob God of our very selves, to rob us of our destiny by robbing us of this capacity. And these enemies rob us of the capacity to love the right thing by getting us to love the wrong thing. They seek to win us away from the capacity to think the true thing by teaching us to believe in and to think, and to enjoy thinking, the untrue thing.

What are some of these enemies? Of course, they must be concrete forces working in history. You do not need to go into unseen realms to explain them, though it may be that that is necessary too. At any rate, here they are working among us in concrete living appeals which they make to us. For instance, how do we picture that giant enemy of pure affection and clear thinking which we call Sensuality? I suppose we would think of one sleek, and smooth, and soft, and silvery of speech, and persuasive of manner, seeking his way into the very depths of our life where imagination begins to rise and where affec-

tion begins to stir, down where the thoughts are feelings and where the feelings are thinkings. And Sensuality, this sleek, and persuasive, and bewitching, and subtle, and powerful one, can get so deep down beneath all these instincts of ours as to make himself master of them; and he then makes it impossible for us to love, and even to see and to understand, the true, and the beautiful, and the good. The Divine ceases to be real for us; the present world grows into a great opportunity for sensual satisfaction, and all higher values vanish in that awful and dreadful darkness of shame. That is one enemy who is always trying to capture our hearts and our thoughts. Who feels safe? What age feels safe? What time of life is immune from the attacks of Sensuality?

There is another, and one who is very powerful to-day, the giant called Greed. Now Greed has a square brow. He has thin lips. He has a firm-set figure. He wears a flashing jewel of his own on his finger, a golden self-presentation that goes before him everywhere. Greed is determined at all costs to make himself master of the lives of his fellow men. He calls it "making money." It is actually making servants of his fellow men. When Greed is at the heart of a man and working through his mind he always uses as his first officer Cruelty and as his second officer Injustice. Wherever he goes doing his work he sends out Cruelty and Injustice always. The man whose heart and whose thought is captured by Greed is compelled by the very necessity of that possession, and by his allegiance to that terrible law, to be unjust some day, to be cruel some day. And if only his affections and thoughts are captured completely enough by this terrific giant, he will never get away from being unjust, and he will learn gradually to be cruel—and to sleep quietly at night.

There is another giant—the one that is explicitly referred to in this verse. It is interesting to find that he was known in those early times, because people nowadays think he is a sort of artistic creation of our own modern civilization. His name is Anxiety. Have you ever seen his face? Did you watch the glitter of those needle-like eyes? Did you ever see his claws? Did you feel that horrible way in which he seems to creep in upon your heart and your thought? The claws are long, and they fasten tight; they lay hold of your heart and your mind, your affections and your thoughts, and they take them captive. There is no one of you with any large circle of friends who does not know homes that have been ruined by the giant called Anxiety. You know how he begins. A man is prosperous in his business and doing well, when a crisis comes. It may be a crisis only in his own affairs, or it may be a wider one that affects many. He comes home one night, and his wife sees a cloud upon his brow. That cloud is cast always upon the brow of a man when Anxiety has begun to get hold of his affection and of his mind. And the first thing the wife discovers is that he is not ready to talk with herself and the children, that he wants to be alone. He has made it a rule hitherto never to think about business in the evening. To-night, he says: "I cannot help it." His wife says to the children: "Hush! Father is very anxious to-night." The man's heart, his mind, his affection, his thinking processes have been grasped by the claws of this terrific giant, Anxiety.

Now one of the strange things about Anxiety is this: that although he is so ugly when you really see him, he has a fascinating way of flattering a person when first laying hold of him. When this man's wife first said to the children: "Hush! Father is very anxious to-night," it was a strange, sweet morsel to him. He felt as if he were very important, as if he were really engaged in large things, and that it was a wonderful thing that a man should have the whole house hushed, and the evening hours preserved for his grand solitude. So he surrenders himself to this giant Anxiety. Oh, don't you know how, as the thing goes on and on, his affections are being taken away still more from their true objects—from his children, from his wife, from his home, from his friends? Then he begins to find that he cannot sleep at night. Why? Because Anxiety has captured his mind. He begins to feel irritated when he rises in the morning, and he becomes borne down with foreboding as he goes to his office. For Anxiety has

captured his heart. The crown jewels have gone from that man's life. They have come under the control of this terrific enemy called Anxiety. And some day that family may go to ruin. The man's health may break down. His children will grow away from him, for they will become impatient of his impatience, and at last they will discover that he has separated himself from them, and they will grow separate from him. Ah, this is the tragedy of many a home in modern times. The father has not given way to open sin of any kind, but the home has gone to rack and ruin because the father—aye, and there are times when it is the mother—has allowed this terrific evil genius to come in and capture his affection and his thought, and wrest these Divine capacities away from their true objects and fasten them upon the false and hateful and dark and untrue.

What is the cure for it? Of course, the first thing is the sanitarium. The man goes to a sanitarium. Or he takes to golf and wears himself out in that delightful Scotch way. He finds for a time that it pays. Perhaps it may pay permanently, if he learns how to play well. But how can he learn how to play well when his whole force and imagination is being tired out? He misses his drives; he never learns to put; he never knows the joy of sitting around and discussing his triumphs, because he has never been really free to give himself to the game. The links lose their power with him, and he goes back and says that golf is "no good."

Then he hears of a Christian Science doctor who will cure him for five dollars a day. He goes and sits down with the Christian Science doctor, and in seven cases out of ten she cures him. Why? The Christian Science doctor says: "Now remember, my friend, that I am going to give you silent treatment, but you must give yourself treatment also. The first thing is to buy 'Science and Health,' by Mrs. Eddy, price three dollars and fifty cents. And I would advise you to rise every morning a half hour earlier. This is most important. Remember I am a doctor prescribing for you. You must learn certain passages that I will show you in Mrs. Eddy's book and in the Bible. And you must read the Bible, because Jesus intends to cure you of this disease. I would also advise you to take a light lunch and then go immediately to the rest room. There sit down and concentrate your mind on the thing you learned that morning and the morning before. Concentrate your mind upon that and pray God that He pour His energies into your heart, for He is going to heal you of this disease. I know He is." And the man does as he is told, and in seven cases out of ten he is healed. Why? Because that is the law of God; that is the meaning of those words: "The peace of God shall keep your hearts and your thoughts in Christ Jesus." In spite of the grave doctrinal errors and fantastic philosophy which corrupt Christian Science, it has succeeded so far, because it uses that truly Christian method.

Will you pastors go to every man this fall in your churches, whose face is lined with anxiety, will you go to every woman who is just getting ready for a sanitarium, will you carry to your congregations the message of this gospel of the Apostle Paul: that anxiety and its many attendant physical diseases can be turned out of their lives, and health can be restored to them on the one condition that they will remain within the castle walls of the person of Jesus Christ and have the peace of God as the sentry at the gate?

Well, by this time you are wondering how to get that sentry there, how you can remain within the castle wall. That also the Apostle tells us here: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, that passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." Observe he does not just say: "Kneel down once a day and say something." He says that in *everything* you are with thanksgiving to let your requests be made known unto God. He says: "You are so to enter into the communion of God that you present to Him the crown jewels that are in danger of being captured. You are to present to Him your heart in thanksgiving, your mind in supplication. You are to present both of them in faith and to do it continuously." And the man who is thus living

in continuous thanksgiving and supplication towards God, who will practice it in the morning and at noon and at night, who will take the words of Jesus and make them the gateways into the castle of Christ, who will take the messages of God in any part of Scripture and make them as the voices that are calling him home from the swamps and the deserts, from the thorny places and the rocky places, calling him home across the drawbridge where the sentry of peace is waiting, and calling him home within the castle of Christ—that man will find that he is within the peace of God, and the peace of God will be strong enough, mighty enough, for He "passeth all understanding." You cannot measure Him; you cannot estimate the infinite energy that lies within the peace of God. He will guard that heart, that mind, that love, that thinking power, as the very treasure of God, and you will have the health of a self which draws its daily breath from the heart of the Eternal.

III. Now that is why the Apostle goes on to say in that other verse—which illustrates this in a very wonderful way: "I can do all things in him that strengtheneth me." He then gives us an illustration of this. He says: "I have had all kinds of experience. I have been at the extremes of human life. I have been where people flattered me and praised me, I have been exalted; and I have been away down where people abused me and stoned me and cast all manner of obloquy and shame upon me. I know what it is to be abased. I know what it is to be poor, for I have gone about without knowing where I could get my meat. I have been where I did not know how or where I could get money for supplies with which to make my next tent. I know what it is to be rich. I know what it is to be well off." Sir William Ramsay thinks that Paul may have inherited late in life his portion of his father's estate, and that this explains why he was in such favor with the Roman officer in charge, and especially why he was able to pay for "his own hired house" at Rome. He says: "I know what it is to be poor and I know what it is to be comfortable as to money matters. I know what it is to be lifted up above those around me, as on a throne. I know what it is to be under their feet in the mire. But," he adds, "I am ready for everything. I have learned the secret. I have gotten beyond the outward circumstances of life, gotten initiated into the force lying behind them all. I am able to take all these different facts of life and set them right because I live away behind the outward scenes—behind wealth, behind poverty, behind human condemnation and praise, behind all these outward changes of human experience. I am living at home in the unseen, I am living at the consummation and springs of human life, I am living with Jesus, and there I am so living that His energy is being poured into me every day. He has charge of my history; He has charge of my experience; He has charge of my heart; He has charge of my love; He has charge of my understanding. They are all under His charge."

Brethren, we of the Christian faith, when we are dealing thus with the Divine—and the individual must recognize that we are dealing with the Infinite and Eternal—we do not know how much God has to do with us, our heart and our thought. They have the capacity for infinite growth. We do not know what they can come to under other conditions. We have hardly tested what they might come to even in this world, if we will but yield our lives to Him. God help us to do it! God help us to yield our affection and desire and thought to Him! But in doing so we must realize that He is claiming and seeking control of the inmost affection and desire and thought of every other man in the world, that He Who is behind our life must be the true Emperor of humanity. He must be the true Controller of human history. And you who believe in foreign missions and who labor for home missions, you who pray for evangelism, you who seek to scatter the Word of God all over the world, you who long to see the name of Christ triumphant, remember this most glorious thing: that through you Christ is the Maker of history and the true Director of the path of man.

"REMEMBER."*

I.

Rev. John A. Hutton, M. A.

"Remember that thou wast a servant in the land of Egypt, and that the LORD *thy God brought thee out thence, through a mighty hand, and by a stretched out arm." Deut. v. 15.*

There is one word which keeps sounding like a bell through the whole book of Deuteronomy. It is the word "Remember." I say it keeps sounding like a bell. That is true. But it would be truer still to say that it keeps sounding like a bell ringing across a distance on a windy day. I mean that though we hear its regular tolling all the time, there are moments when a gust of wind gives to its peal an unusual clang and passion. Then, next moment we hear it quite differently: we hear it not as a demand, but rather as an appeal, heard faintly through the general noise of things.

So sometimes, in this great and sweet book of Deuteronomy the voice of God bids His people "remember," speaking, as it were, intimately and whispering it, as a mother might whisper it to a child leaving home. But there are times when the word is spoken with passion, with abruptness and decision, as though God were protesting against something which they were proposing to do, which they ought themselves to have known to be wrong. Certainly, the main appeal which God makes to His people in this book of the law, is the appeal to their own memory, the appeal to their own past history. On this and subsequent mornings, we shall try to hear the various tones of that one great appeal.

1. And first, let us consider *this* form which it takes: "Remember that thou wast a servant in the land of Egypt." That was a part of their history which the Hebrews were apt to forget. By the time this book was circulated, the Hebrews had become a rich and prosperous people. The days of wandering in the wilderness were over. They no longer dwelt in tents: they dwelt in houses. They had become a settled people, with all the securities and amenities of an established community. More than that; they were now one of the nations of the world. They were, as a nation, in relations with the great nations of the world. There was a good deal of coming and going between them and Egypt, and between them and Assyria.

Why then should a book of laws circulated about this time lay such stress upon that one word, "Remember"? And why should God appeal to the Hebrews of that time to remember particularly that they had once been servants in the land of Egypt? Was it that God wished merely to trouble them in the midst of their prosperity? Was it that He took delight in reminding them that their fathers had been poor, and had been the servants of others? Is it ever *merely* to humiliate us that God asks us to remember the days that are past? Are we to suppose that God was a little jealous of His people and was not quite happy at seeing them managing their own affairs so prosperously? Are we, in fact, to suppose that God failed to do what, nevertheless, He asks us to do—namely, to rejoice with those that do rejoice? Of course, it was not that, and, of course, it was not jealousy.

Well then, what was it that made the word of God in Deuteronomy almost this one word: "Remember"; and: "Remember in particular what you yourselves once were"?

You will yourselves give the answer if you consider for a moment this other question, which is just the question as it would present itself to the mind of God: What were the dangers, the temptations, to which the people of God were particularly exposed just because they were now prosperous and apparently secure? We only need to put the question ourselves to answer it, for human nature is the same, yesterday, to-day and forever; in these matters there is neither Jew nor Gentile. The danger or temptation of all prosperity or security is that we begin to suppose that our security is in our circumstances, in

*Delivered at the Northfield General Conference of Christian Workers, 1914.

the things we have gathered round us, and to forget that, beneath the surface, our one security is in God. The danger, the temptation of all security is just the danger which mastered Nebuchadnezzar, when he looked round him and said: "Is not this great Babylon that I have built?" Whereupon, says the Bible, in its own tremendous way, something snapped within the brain of Nebuchadnezzar, and he lost his standing as a man.

Well, it was to rebuke that spirit, which, we may well believe, was beginning to invade the early piety of His people, that God bade them remember that once upon a time they were servants, and that but for Him servants they would have remained. "A Syrian ready to perish was my father" until God took him by the hand and gave him his place in the world of the Spirit.

Now it is for ourselves to say whether—and for the same reason—this is not a word which needs to sound in our ears to-day. Is there not a great temptation that we spurn the very means by which we have won whatever honorable security and prosperity we have? Is there not the insidious, subtle temptation of pride, of a secret denial that it is to God we owe things; the secret idea creeping into our minds that we must always have been wonderful people to have become what we have become; that our own right hand hath won us these things? Well, the result of such a secret disloyalty to God is just that we lose hold of God, we put God out of our lives, we come to be without God. That is not the penalty which the writer in Deuteronomy threatens. He always declares that if in the midst of all our prosperity we forget God, we shall begin to lose our very prosperity, all sorts of troubles will begin to gather about us, until we shall be overthrown. And all that is probably as true to-day as it ever was. But that is not how we should put it. We should rather say that if we *will* forget God in our prosperity, then the penalty is we shall lose from our souls that humility, that tenderness, that gratitude, that simplicity, that supplication, which are the five fingers of the very hand by which we can, any of us, take hold of the hand of God.

You see the point? God bade His people remember those old days of poverty, yet of faith; those days so hard that people passing through them could not afford to forget God for one moment, for their hope in God was all they had—God, I say, bade His people remember those old days, for it was the only way by which they could preserve their simplicity and humility and trust. For still it is true that the best way for any of us to get back that tenderness of the soul which is faith in God and obedience to Him is to recall some day or crisis in our life, when He alone helped us, as we confessed at the time; or to recall some long interval of years through which He was our daily rod and staff. The singing of the twenty-third Psalm to the tune of our childhood is a sure way to refresh our souls.

This, then, we may believe, was the aim of the Spirit of God in this book: to interrupt that hardening and secularizing process, which is apt to begin in a human soul, or in a people, when the days of their poverty, or hardship, or worldly insecurity are passed, and they seem to themselves to be beyond the reach of evil chance. God wanted to keep His place in that heart of theirs, from which the world in all sorts of ways was trying to banish Him. And for their own sakes He wanted them not to lose the simplicity and the gentleness and the kind of natural and regular trust and supplication which we all have and have had in our days of difficulty.

But now let me show you more particularly the very qualities which the Lord their God wished the Hebrews to retain, and not to lose.

I have said that God wished them to "remember" that they were once servants in Egypt, so that their own heart might remain soft. But we must, all of us, take care that we aim at something more than merely a soft heart. The aim and purpose of every religious exercise is not merely that our heart shall become tender, but that it shall in its tenderness go out in a certain active energy. There is a very real danger that we allow our best feelings, which may have been provoked in some way, to die down again without having had any influence upon our will or general disposition. Now, if you will listen to the passages which I am going to read—passages in which God summons these He-

brews to remember that they themselves were once servants, were once poor and in straits—you will see that His purpose is not simply that their hearts may become soft; but that becoming soft, they may allow their hearts to carry them out into various kinds of generosity, first toward God, and then toward their fellow men.

1. Take the text itself: "Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. . . . . Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm";—that is to say: Remember those past days now, and remember them with this result: that, in the midst of your more complicated life to-day, you honor that day for the public recognition of God, that day which has been His from the beginning. See that the things of God have their definite place in all your scheme of living.

2. The next time the words of the text occur is in the fifteenth chapter: "If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee";—that is to say: The tenderness which the recollection of your own early difficulties ought to bring over you is to take the direction that it will lead you to generous acts, and a hearty, hospitable behavior toward all those who are beginning to get out of their difficulties as you have got out of yours. As the passage goes on to say: "It shall not seem hard unto thee, when thou sendest him away free from thee."

3. The next time the words occur is in chapter xvi: "Seven days shalt thou eat unleavened bread, ... even the bread of affliction; for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life";—that is to say: Recall those old days, and see that in your present days you never lose that simple way of living and thinking which was your way of life then. See that now as then *you can do without things.*

4. The next time is in chapter xxiv: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence";—that is to say: See that you never in your prosperity forget the case of the poor and of the obscure people, who may not be able to fight for their rights. Remember that you yourself were once poor, and keep your heart open to their need. See that the law of the land does not bear too heavily upon them. And even if you should have the legal right to a widow's last penny, still, do not take it.

5. The final reference is in that same chapter: "When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt";—that is to say: Take care in the days of your prosperity that you never become mean. See that you never lose your free and open hand.

And so, I say God did not ask His people to "remember" that they had once been servants in order merely to humiliate them or to bring them down from their highmindedness. He asked them never to forget those early, hard, simple, God-fearing days, but to recall them, to recall them until their hearts became soft and tender and simple; and then in the power of such a devout and thankful mood to live their lives in a loving, simple, generous, sympathetic, humble, open-handed way. For which may Christ give us all grace! Amen.

EDITOR'S CORRESPONDENCE.

Rev. Walter B. Williams is superintendent of the Kroo Mission, Liberia. Of his work Rev. William F. Oldham, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, writes us:

"Mr. Walter B. Williams who writes you from Nanah Kroo, Liberia, is a stirring and successful preacher of the Gospel, and an ardent friend of the Kroos, to whom he and his wife* are giving themselves unstintedly. Anything that the readers of the RECORD OF CHRISTIAN WORK may be able to do for them to help supply a suitable place of worship may be done with our hearty consent."

Nanah Kroo, *via* Sinoe.
June 12, 1912.

"Dear Brother Moody:

"May I beg in the name of Jesus Christ that you will have prayer for us here that God will raise up financial help for our work? At this season of the year we suffer much for a strong and cheap good church building for our Kroo people. Now when our heavy tropical rains are on, we are compelled to sit and stand upon the wet clayey ground while preaching, and before the Lord's Prayer is finished we may be soaked through with rain. This is a great hindrance to our Lord's work. Large crowds are flocking to hear the Word of Life. But we need a good building. We have over one hundred sweet little Kroo children in our Sunday school who are compelled to stand on the wet ground during our session. I beg the prayers of God's children. We are entirely shut in here. Pray for us!

Yours in Jesus,"

WALTER B. WILLIAMS.

* See p. 753.

RECEIPTS FOR SEPTEMBER.

Central Africa (Dan Crawford's Work in):

8067	$ 2 00
8069	10 00
8070	1 00
8071	1 00
8073	2 00
8074	2 00
8076	5 00
8089	1 00
8090	1 00
8094	1 00
	$ 26 00

Labrador (Dr. Grenfell's Work in):

8067	$ 1 00

Record of Christian Work (Free Distribution):

8065	$ 22 50
8066	25
8067	1 00
8068	1 00
8072	1 00
8075	1 50
8077	1 00
8078	1 00
8079	1 00
8080	5 00
8081	10 00
8082	2 00
8083	5 00
8084	1 00
8085	1 50
8086	5 00
8087	10 00
8088	3 00
8091	4 00
8092	1 00
8093	1 00
8095	1 00
	$ 79 75

Personalia.

Mr. James M. Speer has been elected president of the Laymen's Missionary Movement, succeeding the late Dr. Samuel B. Capen.

After thirty-three years of service, **Rev. Dr. R. Wardlaw Thompson** has resigned the secretaryship of the London Missionary Society.

Rev. J. Stuart Holden, M. A., has accepted the Home Directorship of the China Inland Mission, succeeding the late Mr. Theodore Howard.

Rev. W. Nelson Bitton has been appointed home secretary to the London Missionary Society, in succession to the late Rev. A. N. Johnson.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Chester Birch.—Nov. 15-29, Leavenworth, Kan.; Dec. 3-20, Manington, W. Va.

John M. Currie.—Oct. 11-Nov. 15, Salamanca, N. Y.

John W. Ham and Party.—Oct. 20-Nov. 1, Winston-Salem, N. C.; Nov. 1-15, Wallace, N. C.

Hart and Magann.—Nov.-Dec., Bellaire, Ohio.

J. R. Hemminger and Party.—Oct. 4-Nov. 8, Columbia, Pa.; Nov. 15-Dec. 20, Chicago.

Robert E. Johnson and Party.—Oct.-Nov., Royersford and Spring City, Pa.

Oscar Lowry and Party.—Nov. 15-Dec. 13, McPherson, Kan.; Dec. 27-Jan. 24, Wellington, Kan.

J. W. Mahood and Party.—Oct. 20-Nov. 15, Traer, Iowa; Nov. 18-Dec. 2, Sioux Falls, S. D.

Milton S. Rees.—Nov. 15, Cohoes, N. Y.

C. C. Smith and Party.—Oct. 25-Nov. 15, Fairmount, Minn.; Nov. 22-Dec. 15, Hutchinson, Minn.

Obituary.

The **Right Reverend Franklin S. Spalding** (1865-1914), Bishop of Utah, died September 25,—the result of an accident. A pronounced radical,—in politics, social economy, theology,—Bishop Spalding was a man of great influence and a very effective antagonist of Mormonism.

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Our Book Table.

Cross in Japan (The). By Fred Eugene Hagin. F. H. Revell Co., New York. Illustrated. Cloth. 367 pages. $1.50 net.

The story of the work of Christian Missions is truly a serial story. If we are to keep up to date in our information we must be receiving constantly additional reports from the field—those at hand rapidly becoming out of date. Mr. Hagin's book gives an orderly, well-rounded and complete portrayal of the work of the Christion Church actually going on in Japan to-day. He divides his subject up into the Field, the Missionary, the Kingdom, and the Opportunity.

Under Part I he points out how Japan is our neighbor, and describes the Empire, the character of the people, the changes and transformations rapidly taking place in the cities, the towns and the country. He deals with the social and family structure, and finally points out the still-continuing need for Christianity as shown especially by the prevalence of idolatry.

Part II treats of the work of the missionary, the joys and rewards of his service as well as his trials and discouragements, his life in his home, his itinerating and his furloughs. The kind of missionaries most needed is discussed, and ways of service are pointed out.

The beginnings and growth of the Kingdom, the methods involved therein, including the need for Christian education, the different missions at work in coöperation and unity, with the future of Christianity, take up Part III. Six chapters are taken to show the opportunity, the tremendous need still existing in Japan for what we at home can give, which means responsibility for us, and the problems and difficulties still confronting us. The chapters are short and to the point, full of apt illustration and facts well authenticated. It is a learned treatise in that the author evidently knows whereof he speaks; yet it holds the interest of the reader clear to the end and leaves him inspired to do all he can to further the work that is accomplishing so much for the regeneration of that country so greatly in need.—*N. C. W.*

Education of Women in Japan (The). By Margaret E. Burton. F. H. Revell Co., New York. Illustrated. Cloth. 268 pages. $1.25 net.

Beginning with a description of the extent and character of the education of the women of old Japan, our author gives a very full and evidently authoritative account of the growth of women's education right down to date. What the women knew and wrote in the earlier centuries of the nation's history is surprising, and it was all accomplished in spite of, rather than through the help of, the men. Naturally it was limited to a very small group, chiefly to royalty, while the present education is rapidly extending throughout the Empire. The missionaries led this movement, although under serious disadvantages. The government soon became interested and sent a delegation of young women to America for education. A period of great popularity—when the schools could not accommodate all the applicants—was followed by one of conservatism and reaction, but renewed interest again set in until it is now but a question of time when women's education will be universal throughout the country.

Although the Christian schools may not all maintain a sufficiently high standard to obtain "government recognition," a prominent non-Christian educator has pointed out that the difference between the graduates of the mission schools and other women revealed to the government the need of educating its girls.

One of the interesting direct results of women's education, which included physical training, has been an increase in height and weight on the part of the girls. Another result has been to show that character must be developed and spiritual life imparted, if the education is to be practically worth while. The religious need is the greatest need. The government leaders recognize that.

A chapter is given to women's life in modern Japan, wherein the need for social reform is well discussed, and heroic examples of service on the part of some women illustrate how they themselves have become deeply interested and most active in helping their needy sisters.

The outlook is bright if a sufficient number of Christian teachers (the great need) can be supplied. President Harada of the Doshisha University has said:

"We need the best possible middle schools where the foundation of high character may be laid; we need Christian high schools where a liberal education may be given; and we need Christian universities to produce leaders in the branches of knowledge. Then for the first time we shall be able to say that Christianity is firmly planted in Japan."

And a group of leading educators in Japan has said:

"The future of Christian secondary education depends largely upon the supply of efficient Christian teachers, and these teachers cannot be trained under Christian influence unless some form of higher Christian education is developed in the near future."

This presents the most pressing need in the immediate future. For anyone interested in woman's condition in foreign lands, and the ways

and means of education being used to put her on her rightful equality with men, this book will be found most instructive and worth while.—*N. C. W.*

Enlarging Conception of God (The). By Herbert Alden Youtz. Macmillan Co., New York. Cloth. 199 pages. $1.25 net.

To those who wish a clear statement of the difference between the old and the new in theology, this book will be a help. The writer distinguishes between "static" (the old) theology, and "kinetic" (the new). He pleads for less fearfulness on the part of students in their study of the new forces now operating on Christian thought. The author states his purpose as follows:

"Our problem is, first, to teach an enlarging conception of God, helping people to conceive the Divine in terms of the living ideals that control to-day's life; second, to teach them to worship and pray, trusting life confidently to the Ancient of Days, Who manifested Himself in power in the faith of our fathers."—*F. L. D.*

Happy Art of Catching Men (The): A Story of Good Samaritanship. By Rev. R. J. Patterson, A. B., LL. B. Geo. H. Doran Co., New York. Cloth. 224 pages. $1 net.

This is the story of the Catch-my-pal Temperance Movement, headed and started by the author, which has swept over Ireland, into Britain, on to Europe and now is being felt in the United States. The human touch in this account is warm and compelling, and the homiletic value of incidents narrated will strike the average pastor at once. Here is a racy, witty record of a Spirit-led work which has brought about a pledge-signing campaign against alcohol, that brings to mind the days of Father Mathew. "The Man Behind the Bar: Before Whose Bar Does He Stand?"; "Why Did the Child Fall Down the Stairs?"; "Three Kinds of Fly"; "Despairing of No Man": these are some of the chapter headings of this very readable book.—*T. C.*

Holy Spirit of God (The). By W. H. Griffith Thomas, D. D. Longmans, Green & Co., New York. Cloth. 303 pages. $1.75 net.

Dr. Thomas has here written a most scholarly and instructive work on the Holy Spirit. Under the heading, "The Biblical Revelation," we have the doctrine traced throughout the Bible, more attention being given, of course, to the New Testament. Part II, "The Historical Interpretation," traces the teaching of the Church on this subject from apostolic days to the present time. Part III, "The Theological Formulation," gives an account of the various interpretations of Scripture in reference to the Holy Spirit. The closing paragraph of this section summarizes the author's treatment:

"Our view of the theological formulation of this article of our faith has clearly taught us that the work of the Holy Spirit is much wider than the dogmatic statements of the Creeds. The Creeds are only landmarks, not goals, and not complete rules of faith. . . . . Modern thought tends to criticise the ancient formularies, but hitherto nothing superior has been found to express the essential truths intended by them. . . . . The Christian consciousness taught by the Holy Spirit will continue to work upon the Divine revelation, and will obtain yet fuller, deeper and richer aspects of the truth found germinally in Holy Scripture as the written record of God's will to man."

Part IV, "The Modern Application," discusses the bearing of Modernism, Mysticism, Intellectualism, Personal Questions, and Church Problems on this doctrine. Notes, a bibliography, and an index of subjects, of authors, and of texts, make the book a valuable reference work.—*F. L. D.*

Invitation Committee (The). By John Timothy Stone. Westminster Press, Philadelphia. Cloth. 112 pages. 25 cents.

This is a vest-pocket book of Bible texts, arranged topically and for efficiency in recruiting for Christ. Dr. Stone's church is located in a section of Chicago where there are a great many transient residents. He has developed a systematic group of workers among the young people of his church, who make it the business of their Christian lives to win others for Christ and His Church. This little book is the cream of verses and suggestions that have proved useful.—*J. M. S.*

Man's Reach (A). By Charles Edward Locke. Eaton & Mains, New York. Cloth. 278 pages. $1 net.

The title is part of Browning's oft-quoted words, "A man's reach should exceed his grasp, or what's a heaven for?" So Ideals, such as called forth him who went out of Chaldea, "not knowing whither he went," and to-day make the choicest of earth feel that "the good is enemy of the best," provide the never-hackneyed theme, which runs like a *motif* in music throughout these studies. As pastor of a large church in Los Angeles, Dr. Locke seeks to heal the hurt of the soul by introducing the health and rest of the Gospel of Christ. So his message calls for heroism in everyday life—the heroism of a stretched-out human hand, of a cheerful countenance, of getting along with folks, and of the often neglected art of appreciation.—*T. C.*

Ministry of the Unseen (The). By L. V. H. Witley. F. H. Revell Co., New York. Cloth. 124 pages. 75 cents net.

The author here sets forth, in terms of personal experience, the belief that the departed are near to the living in a helpful and loving ministry. He holds that we are on the edge of great discoveries in the psychic realm. There is a wholesomeness in his treatment which will make the book helpful to the bereaved. He supports his position with the authority of some of the best-known scientists and preachers of the day.—*F. L. D.*

Our Spiritual Skies. By Charles Coke Woods. Eaton & Mains, New York. Cloth. 232 pages. $1 net.

This volume contains a series of short essays on spiritual and moral themes. The style is terse, and the content stimulating. A good book to take up for short readings.—*F. L. D.*

Place of the Church in Evolution (The). By John Mason Tyler. Houghton Mifflin Co., Boston. Cloth. 202 pages. $1.10 net.

The aim of this book is to increase faith and courage, and any who know the writer are aware that his own life is radiant with these and other fine, high Christian qualities. Few men have a greater power than Professor Tyler to thrill the young student with the wonder in the lower forms of life as they are studied in his laboratory at Amherst, and yet this man never seems to lose sight of the fact that if we are to study life, it is well that we should study it at its highest and best in man, and especially in Him Who lived as never man lived, because in Him, if anywhere, "is the key, as well as the goal, of all evolution."

The author begins with a comprehensive state-

ment of his view of the evolution of life from protozoa to man full grown, a personality, with a conception of morality, of religion and of God. "The meaning of personality" is then discussed, and Christianity and the Church come in for consideration, especially as they face the world problems of our time, and with courage and faith seek their solution, in the bringing in that day when the Kingdom of God shall be fully established upon this earth.—*T. C.*

BOOKS RECEIVED.

Angel in the Sun (The): Glimpses of the Light Eternal. By John Balcolm Shaw. F. H. Revell Co., New York. Cloth. 192 pages. $1 net.

Anti-Saloon League Year Book, 1914. By Ernest H. Cherrington. Anti-Saloon League of America, Westerville, Ohio. Paper. 244 pages. 25 cents.

Chinese Christmas Tree (A). By Norman Hinsdale Pitman. F. H. Revell Co., New York. Illustrated. Board. 80 pages. 50 cents net.

Desert, Pinnacle and Mountain. By George Clarke Peck. Methodist Book Concern, New York. Cloth. 68 pages. 50 cents net.

Far Journey (A). By Abraham Mitrie Rihbany. Houghton Mifflin Co., Boston. Illustrated. Cloth. 352 pages. $1.75 net.

Fallacies and Vagaries of Misinterpretation. By Charles Walker Ray, D. D. American Baptist Publication Society, Philadelphia. Cloth. 216 pages. $1 net.

Folly of Federation between the Church and the World. By R. E. Neighbour. Chas. C. Cook, New York. Paper. 64 pages. 10 cents.

Fresh Air Child (The). By George Edward Hawes. F. H. Revell Co., New York. Illustrated. Board. 61 pages. 50 cents net.

From Alien to Citizen: The Story of My Life in America. By Edward A. Steiner. F. H. Revell Co., New York. Illustrated. Cloth. 332 pages. $1.50 net.

Gist of the Lesson (The). 1915. By R. A. Torrey. F. H. Revell Co., New York. Leatherette. 154 pages. 25 cents net.

Gospel of Jesus and the Problems of Democracy (The). By Henry C. Vedder. Macmillan Co., New York. Cloth. 410 pages. $1.50 net.

Holy Land of Asia Minor (The). By Francis E. Clark, D. D., LL. D. Chas. Scribner's Sons, New York. Illustrated. Cloth. 154 pages. $1 net.

House of Love (The). By Elizabeth Cheney. Abingdon Press, New York. Illustrated. Cloth. 314 pages. $1.25 net.

Huguenot Saint of the Twentieth Century (A): The Life of Adèle Kamm. By Paul Seippel. Translated from the French by Olive Wyon. F. H. Revell Co., New York. Illustrated. Cloth. 256 pages. $1.25 net.

Josiah Allen on the Woman Question. By Marietta Holley. F. H. Revell Co., New York. Illustrated. Cloth. 187 pages. $1 net.

Leaves of Life for Daily Inspiration. By Margaret Bird Steinmetz. Abingdon Press, New York. Cloth. 384 pages. $1 net.

Little Merry Christmas. By Winifred Arnold. F. H. Revell Co., New York. Illustrated. Board. 91 pages. 60 cents net.

Meditations of a Young Man. By Gage Olcott. Houghton Mifflin Co., Boston. Frontispiece. Cloth. 66 pages. 75 cents net.

Modern Values and Their Christian Sources. By Philip C. Walcott. Pilgrim Press, Boston. Cloth. 216 pages. $1 net.

My Daily Meditation for the Circling Year. By John Henry Jowett. F. H. Revell Co., New York. Cloth. 366 pages. $1.25 net.

My Father's Business and Mine. By J. Frank Smith, D. D. F. H. Revell Co., New York. Cloth. 199 pages. $1 net.

Personal Christianity: Instruments and Ends in the Kingdom of God. By Francis J. McConnell. F. H. Revell Co., New York. Cloth. 265 pages. $1.25 net.

Proof of God (The). By Harold Begbie. F. H. Revell Co., New York. Cloth. 159 pages. 75 cents net.

Real Turk (The). By Stanwood Cobb. Pilgrim Press, Boston. Illustrated. Cloth. 301 pages. $1.50 net.

Right Track (The). By Clara Louise Burnham. Houghton Mifflin Co., Boston. Frontispiece. Cloth. 422 pages. $1.25 net.

Romance of Preaching (The). By Charles Silvester Horne. F. H. Revell Co., New York. Frontispiece. Cloth. 302 pages. $1.25 net.

Sabbatic Question (The). By J. J. Taylor, M. A., D. D., LL. D. F. H. Revell Co., New York. Board. 80 pages. 35 cents net.

Seventh Day Adventism: A Fake System. By William Sickels. Chas. C. Cook, New York. Paper. 45 pages. 10 cents.

Social Heredity and Social Evolution. By Herbert William Conn. Abingdon Press, New York. Cloth. 348 pages. $1.50 net.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1915. By Martha Tarbell, Ph. D. F. H. Revell Co., New York. Illustrated. Cloth. 490 pages. $1 net.

That Blessed Hope. By Rev. John K. Reed. Chas. C. Cook, New York. Paper. 47 pages. 10 cents.

They Who Question. Anonymous. Macmillan Co., New York. Cloth. 342 pages. $1.35 net.

Universal Bible Dictionary (The). Edited by Rev. A. R. Buckland, M. A. F. H. Revell Co., New York. Cloth. 511 pages. $1.50 net.

Year Book of the Church and Social Service in the United States (A). By Harry F. Ward. F. H. Revell Co., New York. Paper. 186 pages. 30 cents net.

Young Man's Jesus (A). By Bruce Barton. Pilgrim Press, Boston. Frontispiece. Cloth. 233 pages. $1 net.

The *Congregationalist* is devoting much space in its issue of November 12 to tributes to the late D. L. Moody. It is now almost fifteen years since Mr. Moody laid down his life work, and the editor of the *Congregationalist* has felt that it would be a fitting occasion for this memorial issue.

The breadth and extent of Mr. Moody's influence in the religious world is evidenced by the large number of tributes coming from so many sources, both in Great Britain and America, from people of various nationalities and in different social stations in life, and it will be of interest to read these testimonies of men who now through the perspective of fifteen years are in a position to give unimpassioned judgment on the quality and permanency of Mr. Moody's ministry.

Copies of this issue of the *Congregationalist* may be obtained from 14 Beacon Street, Boston, Mass., by remitting ten cents.

THOUGHTS FOR THE QUIET HOUR.

NOVEMBER, 1914.

Sunday, 1st. *When [Uzziah] was strong, his heart was lifted up to his destruction: for he transgressed against the* LORD *his God, and went into the temple of the* LORD *to burn incense upon the altar of incense. And Azariah the priest, ... and with him fourscore priests of the* LORD, ... *withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the* LORD, *but to the priests: . . . . go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the* LORD *God. 2 Chron. xxvi. 16-18.*

There is no greater danger attaching to the life of Christian service than the danger of presumptuous pride. I mean the pride . . . . which says: "I can dispense with the Word of God"; which persists in living on a minimum of prayer and communion with God, and in yet going about the work of God as of old; a pride which, like Uzziah's, seeks carnal prominence in spiritual things. For that was his sin. He sought a carnal prominence in service which God had ordained was to be of an entirely spiritual order.—*J. Stuart Holden.*

Monday, 2nd. *What is your life? It is even a vapor. Jas. iv. 14.*

"What is your life? It is even a vapor." What is it harnessed to? Steam is a vapor, but it moves the world.—*Maltbie D. Babcock.*

Tuesday, 3rd. *To me to live is Christ. Phil. i. 21.*

We should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views. It is preeminently a living reality—a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill.—*Selected.*

Wednesday, 4th. *The church of God, which he hath purchased with his own blood. Acts xx. 28.*

Surely He may do what He will with His own. The price He hath paid to make them His own is a sufficient guarantee that He will never make light of anything in which their welfare is at all concerned. We are precious to Him by virtue of the blood which He has shed for us, and for Him to be found at any time wanting in solicitude for our happiness would be for Him to treat that blood of His as the sinners of this world treat it. The persuasion of Christ's love must be graven in our hearts so deeply that no semblance of indifference on His part will ever make the slightest impression upon us. This is the victory which overcometh the world.—*George Bowen.*

Thursday, 5th. *The liberal soul shall be made fat: and he that watereth shall be watered also himself. Prov. xi. 25.*

The truly Christian life takes as its motto: "As we have opportunity, let us do good unto all men." It finds, it contrives to make such opportunities, and, in helping others, the follower of Christ is helped himself. For Christian service is twice blessed; any deed of love you render will not only benefit him you seek to aid, but it will prove a blessing to yourself. You will not be thinking of recompense, but Jesus will see to it that if you give even a cup of cold water in His name to a thirsty soul, it shall not be left without reward.—*C. A. Salmond.*

Friday, 6th. *A still small voice. 1 Kings xix. 12.*

Not in the whirlwind's mighty blast,
Nor in the earthquake's surging shock,
Nor in the scorching, blinding flame
Does God come to His little flock.

But in the "still small voice" of Love
He comes to woo and bless and cheer,
Until the heart is soothed to rest,
And gone is every hurtful fear.

—*Henry Alexander Lavely.*

Saturday, 7th. *As . . . . heaven upon the earth. Deut. xi. 21.*

This earth would be changed into a paradise if, instead of hating, human beings loved; if, instead of speaking evil of one another, they spoke only good; if, instead

of grasping and holding, they gave away.—*James Stalker.*

Sunday, 8th. *That blessed hope, ... the glorious appearing of the great God and our Saviour Jesus Christ. Tit. ii. 13.*

During the American war for the Union, a strange sight was seen in a western city. The day was very dark, and rain had been descending in torrents. But, high up on the brow of the mountain that overlooks the city, the national flag was seen waving, bathed in the only beam of sunshine that lighted the whole landscape. . . . . How that flag came there was a mystery. It transpired that an exploring party had gone up for some measurements and had chanced to set the flag there, at the precise moment when that solitary rift in the clouds permitted the sunlight to flash radiance upon it. . . . . Fellow believers, thick darkness covers the firmament. Despite many clouds and severe storms there is a rift in the clouds, and God's golden sunbeam rests upon that Banner of our Hope—the Lord's second coming!—*A. T. Pierson.*

Monday, 9th. *The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly. . . . . And the heaven gave rain, and the earth brought forth her fruit. Jas. v. 16-18.*

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—*Bishop Brent.*

Tuesday, 10th. *Jesus . . . . shall . . . . come. Acts i. 11.*

As this prospect of His imminent return enabled the disciples to return from the Mount of Olives with great joy, so it sends us about our daily work filled with joy and peace in believing, and abounding in hope, through the power of the Holy Spirit. It enables us to reserve judgment till the right time; to be patient as we sow the seed; to have confidence in the result, but specially in Him; and while we work, to be continually looking up, ready to be caught away.—*D. M. Stearns.*

Wednesday, 11th. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Cor. iii. 16, 17.*

What form of amusement must you give up if you become a Christian? No amusement that is re-creation. That must be your philosophy of amusement: *re-creation.* Anything that destroys you—spirit, mind or body—of course you must give up, because Jesus is set upon making you perfect and beautiful, and He will not tolerate a retention of anything that stultifies you physically, or dulls you mentally, or blights you spiritually.—*G. Campbell Morgan.*

Thursday, 12th. *Whom shall I send, and who will go? . . . . Here am I; send me. Isa. vi. 8.*

He who is willing to work anywhere for Christ will not be long idle. The Lord has a place for every willing and devoted worker. It may not be what His servant desires, or is seeking for, but it is what his Master wants him to do. It may not be a prominent and influential sphere of labor, nor very remunerative, but it is a field to be filled, and the honor and reward are not conditioned upon the conspicuousness of the station or the pay of the service, but upon consecration to it and fidelity in it.—*Selected.*

Friday, 13th. *Your sorrow shall be turned into joy. John xvi. 20.*

It is as though sorrow were the raw material out of which He makes joy. . . . . So you must not be surprised if now you have sorrow, for out of your present affliction He is making the "eternal weight of glory," and you cannot have that without this. It worketh the "far more exceeding and eternal weight of glory."—*F. B. Meyer.*

Saturday, 14th. *The* Lord *shall give that which is good. Ps. lxxxv. 12.*

Stilled now be every anxious care;
See God's great goodness everywhere;
Leave all to Him in perfect rest;
He will do all things for the best.

—*Selected.*

Sunday, 15th. *Have salt in yourselves. Mark ix. 50.*

[This] command doubtless has many meanings, but among them there is cer-

tainly this: that it is every man's duty to lead an interesting life. For the interest or dullness of life are matters far more within a man's own option than is usually supposed. It depends largely upon our strenuousness whether the life we lead is interesting or not, and it is possible to force an interest in the dullest commonplace by accepting it as a challenge and pitting our imagination and our will against the monotony. Anything which we set ourselves to overcome immediately gains interest from the sense of antagonism, the ring of challenge scattering the sense of drudgery and putting color into the grayest mile of the journey.—*John Kelman.*

Monday, 16th. *And God said, ... When I bring a cloud over the earth, ... the bow shall be seen in the cloud: and I will remember my covenant, which is between me . . . . and every living creature of all flesh. Gen. ix. 12-15.*

Whatever the cloud, there is always the bow in the shape of this blessed and beautiful assurance: "All things work together for good to them that love God."—*J. D. Jones.*

Tuesday, 17th. *Christ Jesus . . . . of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.*

It is the work of the Holy Spirit, on God's part, to reveal and impart to us moment by moment this Divine supply for all our needs; and it is the work of faith, on our part, to draw from Christ moment by moment this Divine supply. Thus we abide in Him, and He in us, as the branch in the vine, as the members in the body, and our life is one of fullness, fruitfulness and rest.—*A. B. Simpson.*

Wednesday, 18th. *Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? Ezek. viii. 12.*

The most silvery lake that lies sleeping amidst beauty—itself the very fairest spot of all—when drained off, shows ugly ooze, and filthy mud, and all manner of creeping abominations in the slime. I wonder what we should see if our hearts were, so to speak, drained off, and the very bottom layer of everything brought into the light! Do you think you would stand it? Well, then, go to God and ask Him to keep you from unconscious sins. Go to Him and ask Him to root out of you the mischiefs that you do not know are there, and live humbly and self-distrustfully, and feel that your only strength is: "Hold thou me up, and I shall be safe."—*Alexander Maclaren.*

Thursday, 19th. *My servant, whom I uphold, mine elect, in whom my soul delighteth, ... shall not cry, nor lift up . . . . his voice . . . . in the street. Isa. xlii. 1, 2.*

Truth can afford to be sublimely tranquil. It is only heresy that has need to shout. . . . . Every heresy is so short-lived that the world would never know it was here unless it shouted. But its funeral day will come soon. Century after century has buried whole cemeteries of errors and heresies. But truth, Divine truth, spoken in parable in a few simple sentences on the Galilean hillside, is with us at this moment. Not a word of that has been lost that God wanted to keep, not a message but has been treasured and abides for us this moment.—*H. Elvet Lewis.*

Friday, 20th. *Jesus taketh Peter, James, and John . . . . up into an high mountain apart, and was transfigured before them. . . . . Then . . . . Peter . . . . said unto Jesus, Lord, it is good for us to be here. Matt. xvii. 1-4.*

The hour of vision—yes, surely that is good for us, a light to shine down all the years. But no less good is it for us to walk with the Master the common paths of every day, full of common duties and anxieties and joys and troubles; no less good even the dark road of sorrow.—*J. R. Miller.*

Saturday, 21st. *If any man will do his will, he shall know of the doctrine. John vii. 17.*

The right road is not through doctrine to experience, but through experience to doctrine. . . . . The word is not "Discuss and prove," but "O taste and see."—*J. Monro Gibson.*

Sunday, 22nd. *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccles. xi. 6.*

Away up the mountain side there is a little spring; it seems so small that an ox might drink it up at a draught. By and by it becomes a rivulet; other rivulets run into it. Before long it is a large brook, and then it becomes a broad river sweeping onward to the sea. On its banks are cities, towns and villages, where many thousands live. Vegetation flourishes on every side and commerce is carried down its stately bosom to distant lands. So if you turn one to Christ, that one may turn a hundred; the hundred may turn a thousand; and so the stream, small at first, goes on broadening and deepening as it rolls toward eternity.—*D. L. Moody.*

Monday, 23rd. *Ask, and it shall be given you. Matt. vii. 7.*

A thousand blessings, Lord, to us
Thou dost impart,
We ask one blessing more, O Lord—
A thankful heart!

—*Richard Chenevix Trench.*

Tuesday, 24th. *In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccles. xi. 6.*

We cannot say who, out of all who come under our influence, may yield to influences for good; therefore, try and hope for all. So often as you are brought into personal relations with anyone, act as if he were the one whom you are to help toward Jesus Christ. "Thou knowest not whether shall prosper, ... this or that." Therefore, let no chance go by.—*William R. Richards.*

Wednesday, 25th. *David inquired of the* LORD. *2 Sam. v. 19.*

Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to His sovereign will to choose and to command. The Puritan said: "As sure as ever a Christian carves for himself he'll cut his own fingers." . . . . "I will instruct thee and teach thee in the way which thou shalt go," is God's promise to His people. Let us, then, take all our perplexities to Him and say: "Lord, what wilt thou have me to do?" Leave not thy chamber this morning without inquiring of the Lord.—*C. H. Spurgeon.*

Thursday, 26th. *My mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Ps. lxiii. 5, 6.*

Thanksgiving is possible only for those who have time to remember. No man can give thanks who has a short memory. When one remembers the goodness of God and gives thanks he has joy as a result. Joy is the spiritual fruit of remembering the goodness of God.—*John Douglas Adam.*

Friday, 27th. *Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Eph. v. 15, 16.*

Let us "redeem the time." Desultory working, fitful planning, irregular reading, ill-assorted hours, perfunctory or unpunctual execution of business, hurry and bustle, loitering and unreadiness—these, and such like, are the things which take out the whole pith and power from life, which hinder holiness, and which eat like a canker into our moral being.—*Horatius Bonar.*

Saturday, 28th. *Thus saith the* LORD *that created thee, ... that formed thee, ... I have created him for my glory, I have formed him; yea, I have made him. Isa. xliii. 1, 7.*

A feeling of monotony is a bad symptom. The Creator did not mean that we should ever be anything but alert and interested and growing.—*J. M. Stifler.*

Sunday, 29th. *Beware . . . . lest when . . . . all that thou hast is multiplied, ... thine heart be lifted up, and thou forget the* LORD *thy God. Deut. viii. 11-14.*

I was in a little cottage near Warwick. I said to the good man who lived in it: "Can you see the castle?" And he replied: "We can see it best in the winter when the leaves are off the trees. In the summer it is apt to be hidden!" The summer bounty hid the castle: the winter barrenness revealed it.

And so it is in life. In the season of fullness we are prone to be blind to "the house of many mansions," and we forget

"the master of the house," the Lord our God. Our material wealth hides our eternal treasure.

What shall we do in the days of our prosperity, when all our trees are in full leaf? We must pray that material things may never become opaque, that they may be always transparent, so that through the seen we may behold the unseen. This is a gift of the Spirit, and it may be ours. He will anoint our eyes with the eyesalve of grace, and everything will become to us a symbol of something better, so that even in the midst of material plenty our hearts will be with our "treasure in heaven." Everything will be to us "as it were transparent glass."—*J. H. Jowett.*

Monday, 30th. *What doth the* LORD *require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8.*

The sum of duty let two words contain,
Oh, may they graven on thy heart remain!—
Be humble and be just.

—*Prior.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

SOWING AND REAPING.

(November 8, Gal. vi. 1-10.)

Nov. 2. Gal. vi. 1-10.
Nov. 3. Psalm i.
Nov. 4. Isa. v. 8-24.
Nov. 5. 1 Ki. xx. 13-21.
Nov. 6. Jer. xxi. 3-14.
Nov. 7. 1 Cor. viii.
Nov. 8. 1 Cor. x. 23-xi. 1.

There is an evident distinction in this chapter between two conditions of wrong-doing. The *first* is that of the man who is overtaken by a fault; the *second* of a man who deliberately sets himself to sow the seeds of evil. The sin and guilt of these two, in God's sight, are widely different.

UNPREMEDITATED SIN. (Ver. 1-6.) A Christian leaves the chamber in which he has spent the night, perhaps leaves it hurriedly, leaves it without donning his armor (Eph. vi. 11-18). But he has no thought or intention of yielding to any such sin as would grieve the Holy Spirit, bring shame on Christ or discredit on himself. But within an hour or two, most unexpectedly, that man may have been overtaken by a fault. Someone has crossed his path or thwarted his whims, and he has lost his temper; or some suggestive paragraph in the daily press has aroused evil imaginations, prompting to uncleanness; or some question has been asked about the price of goods, which he wishes to sell, and in his hurry he is led to make a false statement. In a moment, in each of these cases, his sin has been sudden and unanticipated. He is like a bird suddenly snared in the trap, or a fish caught in the net placed in its path. Then what an agony of remorse! What clasping of the hands! What outcry of the soul! So was Peter overtaken when he thrice denied his Lord. When he entered the garden nothing was further from his expectation than that he should disavow his dearest Master and Friend.

The Apostle says that for such, restoration is not only possible, but that it is the duty of every humble and earnest Christian to endeavor to bring it to pass, because each of us is liable to similar temptation and similar failure.

That word *restore* is very significant and helpful. If a boy misbehaves in a class he may have to vacate the premier place and take the lowest, and it may be months before he regains the forfeited position. But such is not the manner in which God deals with us. He restores us, *i.e.,* He puts us right back in the place which we had lost. That is what the Psalmist means when he says: "He restoreth my soul" (Ps. xxiii. 3). This is precisely as the father acted towards the prodigal. The forgiven lad was not put among the servants, but replaced in his old position. Do not ignore your fallen brother. Do not pass him by, as the priest and Levite passed by the wounded traveler in the parable. Do not think of him as of inferior caliber to your-

self, as the Pharisee considered the publican in Luke xviii. 11. First, in meekness and penitence, take the beam out of your own eye, and then, seeing clearly, you will be able to extract the mote from your brother's (Matt. vii. 5). Strip yourself, gird yourself with a towel, and stoop, before you attempt to wash the disciples' feet. Always inquire: "Lord, is it I?" before you say: "Lord, who is it?"

There is a burden which no one can bear for us, and which each must carry for himself: the burden of our own existence, hope, fear, remorse, disappointment of cherished purposes—the secret of which is lodged in the depth of our hearts. "The heart knoweth his own bitterness" (Prov. xiv. 10).

But there are burdens that we may help others to bear. It was the law of Christ's life to be on the outlook for taking up burdens beneath which others were stooping. "He took on him our weaknesses, and bore the burden of our diseases" (Isa. liii. 4; see Ps. lxviii. 19, R. V.). The law that governed the Master should govern the servant. We also must go about, doing good (Acts x. 38); and especially when we see men crushed under the heavy load of remorse and sorrow must we seek them out, and by sympathy and fellowship enable them to take up again the solemn duty of life. Let us all, casting our *own* burdens on the Lord, try to make lighter the burdens of others, by helping to reduce their weight, or by adding our shoulders to the sharing of responsibility. It is specially wise and right to lift the burden of anxiety, poverty and straitened circumstances off the shoulders of God's devoted servants, who have dedicated their all to His service. (See Phil. iv. 10-18; Heb. xiii. 16.)

There is no limit to God's restoring grace but that of our unbelief; and so long as a drunkard or other is willing to make a new start, have pity on him, restore him, and bear his burden. Patience and love will conquer finally. Remember Luke xvii. 4.

Willful and Determined Sin. (Ver. 7-10.) The sower *goes forth* to sow. There is a fixed and determined purpose in his heart. He chooses the seed which he means to sow with the view to raising a harvest of a specific kind. So some men sow to the flesh. They plant the seeds of their selfish desires, of their impure and sensual thoughts, of their unrestrained and unbridled acts—and what they sow they have to reap.

In this world a man may sow his land with thorns and nettles, and leave another to reap the harvest. Having sowed the field during the winter, whilst the seed is as yet buried he may quit his holding and take himself out of the way. But this is not possible in the spiritual kingdom. Here, every man has, at some time or another, to face the consequences of each seed germ of evil thought, word or deed, which, in the most careless hours of his life, he has cast forth on the field. The harvest is *not immediate*. Every seed requires time to germinate. Years may pass, and it may appear as though the sinning soul has managed to escape the consequences and get off scot-free. But it is not so. God's mills grind slowly, but they grind to powder. If a man sows wild oats he has to reap them. "Whatsoever a man soweth, *that* shall he also reap,"—either in his character, his family history, or his resources. (Cf. Judg. i. 7.)

Of course, where there is true repentance and faith Christ Jesus puts away the sin, and turns the evil results to good; but there is always the sorrowful remorse of the heart that cannot forget, that cannot be as it might have been if those seeds had been good instead of bad.

If you would avoid sowing "to the flesh" be careful to put out of your life—as a bag of evil seed out of the barn—alcohol in all its forms, and *medicated wines among them*. Be absolutely clear of it. If you want energy get it from the Holy Spirit (Eph. v. 18). Live under the prompting of the Spirit, and sow the seeds enumerated in Gal. v. 22, 23.

Golden Text: *Gal. vi. 7.*

JESUS AND PETER.

(November 15, Mark xiv. 27-31, 53, 54, 66-72.)

Nov. 9. Mark xiv. 27-31, 53, 54, 66-72.
Nov. 10. John i. 35-42.
Nov. 11. Matt. xvi. 13-20.
Nov. 12. John xiii. 1-11.
Nov. 13. John xiii. 31-38.
Nov. 14. Matt. xxvi. 69-75.
Nov. 15. John xxi. 15-23.

What a wonderful story, when we piece all the bits into one, is that given in the

Gospels of our Lord's dealing with Peter, from the moment when Andrew introduced them to each other on that first memorable occasion (John i. 42)! Peter never forgot how our Lord looked deep down into his soul and told him that he was capable of becoming a rock. He could hardly believe it. He knew how quick and passionate and changeable his moods were. But he was destined to learn that the rock-character could only be acquired by a prolonged and not easy discipline.

Twice he was called from his fishing boat and nets (Matt. iv. 18-22; Luke v. 1-11). The latter time, he felt his sinfulness so acutely, as contrasted with the majesty and purity of our Lord, that he seemed to put away the very hope of further association. It was only as he learned from the Master's lips that He was not afraid to take up sinful men who knew their sinnership, that he finally gave up all to follow.

Space forbids our following the details of the fascinating story: how he walked on the water and began to sink; how he uttered the most amazing testimony to our Lord, and within a little was bidden behind Him; how amid the gathering shadows of the synagogue of Capernaum he again avowed his unalterable loyalty; always the first to speak and act, often committing indiscretions, probably making it extremely hard for his fellow apostles to bear with him; but frank, generous, open-hearted, and tender as a woman. Next to Judas, Peter probably cost our Lord most anxiety and distress.

As the end approached, and He knew the peril that was likely to accost the apostolic band, He set Himself to prepare them. He saw that Satan had obtained permission to sift them as wheat is sifted, and the singular pronoun of the following clause indicates the special intercession which He had expended over Peter (Luke xxii. 31, 32). And though Peter had urged the Master to wash more than his feet, he believed that he was perfectly able to lay down his life on His behalf. But in each case he showed his ignorance, and received wise and loving correction (John xiii. 9, 10, 36).

To the last he insisted that, whatever happened, he would not fail. Note that this final boast came after the scene in the supper room just quoted. It was on their way to the Mount of Olives that Peter answered the Master's sad prognostications by boasting: "All may stumble and fall, but I never will. Even if I must die with You I will never disown You" (Matt. xxvi. 31-35). There was, therefore, a special significance in our Lord's words when, on the first time of coming to the three chosen companions of His darkest hour, and finding them asleep, He said to Peter: "Simon, are *you* asleep? Had *you* not strength to keep awake a single hour? Be wakeful and keep on praying, that you may not come into temptation. The spirit is willing, but the flesh is weak."

When the arresting band drew near, Peter, true to his impetuous self, drew the sword and brought it down on the first head that came in its way; and it was necessary for the Master to heal, obtaining first permission for the loosening of His bonds for the purpose, in order to save a general *mêlée* (John xviii. 10; Luke xxii. 51). Then they all, Peter amongst them, forsook their Master and fled. But two, at least, soon recovered their courage, and made their way to the palace, where the trial was to be held (John xviii. 15, 16). Apparently there was a courtyard common to the two palaces of Annas and Caiaphas. The motley group who had arrested Christ lighted a fire there, as it was very cold, it being the small hours of the morning. Most unwisely Peter joined the group gathered around it, and though it was only the dull light of a charcoal fire, it was sufficient to illuminate his features, and led to his being recognized. A maid, perhaps the one who had admitted him and John, recognized him as he sat warming himself. "'You also were with Jesus, the Nazarene," she said. In the original Greek, Peter seemed to answer as one thoroughly frightened and unable to collect his thoughts. It was as if he said: "I don't know—I don't understand —what do you mean?" Then a cock crew.

To a second challenge, made in the outer court to which he had retired, he made a similar statement, repeating it more than once. And when several bystanders, hearing his Galilean brogue, pressed the same remark on him, he broke out into oaths and curses, declaring: "I know nothing of the Man of Whom you are talking." A cock crew the second time, and the Master,

forgetting His own griefs, turned and looked on him (Luke xxii. 61).

When Peter fled from the palace, weeping aloud, where did he go? It may be only a fancy, but I think that he made his way back to the sacred garden where he had slept. Not improbably, he discovered, in the gray dawn, the very spot where the bent blades of grass told the story of his Master's "strong crying and tears," and throwing himself near by, he wept bitterly. Oh, that none who read these words may ever know the edge of that two-bladed sword, which divided between his soul and spirit!

What was there in that look which produced so great an effect? It was not anger, nor scorn, nor the look of renunciation and rejection. No, it was a love look, of compassionate, lingering, yearning tenderness. One day men will ask to be hidden from the eyes of Christ,—better that the rocks should fall on them than that they should have to encounter the look of the Lamb. Peter felt something of that, during those awful hours.

We must go beyond the limits of our lesson and follow the steps of the Good Shepherd as He went after His straying sheep. One of the first things He did after His Resurrection was to send him a message (Mark xvi. 7). Can we wonder at those two words—"and Peter"—being inserted in the Gospel by Mark, which was largely—so Church tradition says—due to Peter's superintendence. To his dying day Peter could never forget that the Captain had given him back his commission, and restored him to his place!

Then it is clear that Jesus had a personal interview with His penitent Apostle (Luke xxiv. 34; 1 Cor. xv. 5). It is likely enough that that interview took place in Joseph's garden, where Peter may have lingered for a little, after John went home (John xx. 3-10). What thoughtfulness that Peter should be able to give voice to his penitence and hear his Lord's word of forgiveness, before the more general meeting of the evening, when Jesus appeared to them all!

Then followed John xxi., with the wonderful series of events that led up to the scene by the lake, where Peter plunged into the water to arrive first, and Jesus publicly appointed him to the shepherding of the flock, and announced by what death he should glorify God. This is the way He still deals with us.

Golden Text: *1 Cor. x. 12.*

JESUS AND PILATE.

(November 22, Matt. xxvii. 11-31; Luke xxiii. 1-25.)

Nov. 16. Matt. xxvii. 11-26.
Nov. 17. Luke xxiii. 1-12.
Nov. 18. Luke xxiii. 13-25.
Nov. 19. Mark xv. 1-11.
Nov. 20. Mark xv. 12-20.
Nov. 21. John xix. 1-16.
Nov. 22. Isa. liii. 1-9.

Pilate was naturally a weak man; and the fact that he had been transferred from a former governorship on account of the protests of the people against his cruel rule made him the more reluctant to put himself into collision with the furious Jewish leaders. Another complaint at Rome might imperil his chances and even risk his life. He was, therefore, not anxious to stand out against this insistent demand for Christ's death warrant. Life was cheap enough! The empire for which he stood had been founded on rapine and blood! Was it not better to let one more Jew die than risk a revolution? What did the sacrifice of one more or less matter? Such were the reasonings that pursued one another across his soul.

On the other hand, there was something about this Prisoner which thrilled and awed him. What did He mean by His silence, by that farawayness, by that remark about his (Pilate's) impotence to injure Him, apart from some ordinance of the unseen powers? (John xix. 11.) Then there was that strange accusation of John xix. 7! What did it mean? Besides, and in addition to all, his wife's dream haunted him (Matt. xxvii. 19). He therefore set himself to discover a kind of middle course, which would save him from offending the Jewish leaders on the one hand, and on the other, from shedding innocent blood. He wanted to do the right thing in a roundabout manner, and stand well with the accusers of Jesus and his own conscience, as represented by his wife's request. But men who pursue this tortuous course are always driven finally, as by an inevitable Nemesis, to do the very thing against which their best instincts are opposed. So it befell in this case. Let us see the various

efforts that Pilate made in this direction.

(1) He began by asking what charge the priests alleged against Jesus. They accused Him of being an agitator and forbidding to give tribute to Cæsar, because He was a King. When Pilate accosted our Lord with this charge he saw in a minute that Cæsar had no cause to be jealous of such a claimant to royalty (Luke xxiii. 1-4; John xviii. 36, 37). He therefore pronounced as his verdict that He was innocent. Well would it have been had he stood to it!

(2) The priests then returned to the charge with heated vehemence, accusing Jesus of being an incendiary, and incidentally mentioning Galilee as the starting point of His career. Herod happened to be in the city and Pilate saw an immediate way out of his dilemma. Why not send the case to be tried by Herod? This would please the puppet king and relieve himself of having to decide the issue. But Herod could make nothing of Jesus, Who would not even vouchsafe a reply to the man who had imbrued his hands in the blood of the Baptist. So, to Pilate's dismay, the crowd returned to him with Jesus in the midst (Luke xxiii. 6-11).

(3) Pilate then began to parley with the high priests and rulers. He took the side of Jesus, and argued that as he had discovered no fault worthy of death, it would be sufficient if he inflicted a light punishment and dismissed Him. Here was his great mistake. If our Lord were absolutely innocent, why chastise Him? if guilty, why let Him go free? But directly Pilate suggested that he would step down from the floor of absolute Roman justice, and save their faces by inflicting some kind of adverse sentence, the ruthless enemies of Christ saw their advantage. If he conceded so much they would force him to go farther. He had inserted the axe in the cleft of the tree, now they would seize it and drive it home to his undoing. Then arose a murmur which struck his heart with the chill of death: "If you release this man you are no friend of Cæsar. Everyone who sets himself up as king is a rebel against Cæsar" (John xix. 12).

(4) There was yet another way out of the web, the meshes of which were becoming tightly woven around this weak and vacillating judge, whose name was to go down to posterity laden with universal execration, though many who have covered him with their scorn have hardly realized the fight that this weak man made against the current.

(5) It was the custom at the Passover feast for the Roman governor to release to the Jews some one of the prisoners awaiting execution; and Pilate thought that by narrowing the choice between Jesus and a notorious prisoner called Barabbas (Luke xxiii. 19) he would almost certainly secure the popular vote for the liberation of Jesus. To Pilate's absolute astonishment and dismay the populace shouted for the release of Barabbas. But there was no gainsaying the popular vote, and though Pilate remonstrated, he might as well have tried to stem the rush of a pack of wolves on the trail.

(6) He now saw that an ugly riot was threatening and did not dare to hesitate a moment longer. He deliberately washed his hands, as though to force the Jews to realize the enormity of the crime they were committing. If as a Roman judge he would not be held responsible for the crime of Christ's murder, how great a responsibility was being assumed by the people! But they cheerfully shouldered it, and again he was foiled.

(7) Finally when he had had Jesus scourged, he brought Him forth as though to melt their hearts as they witnessed those traces of anguish. *"Ecce Homo!"* But the spectacle only stirred them to further outcries of: "To the cross." So Pilate gave sentence that it should be as they required (Luke xxiii. 24).

Ponder once more that question of ver. 22. Everyone has to do with Jesus. He stands at the judgment bar of our soul. What will you say of Him? what do with Him? Crucify or enthrone? Ah, what will you do *without* Him? What will He do with *you?*

GOLDEN TEXT: *Matt. xxvii. 22.*

CHRIST CRUCIFIED.

(November 29, Mark xv. 21-41; Luke xxiii. 39-43.)

Nov. 23. Mark xv. 21-32.
Nov. 24. Matt. xxvii. 27-44.
Nov. 25. Matt. xxvii. 45-56.
Nov. 26. Mark xv. 33-47.
Nov. 27. Matt. xxvii. 57-66.
Nov. 28. Luke xxiii. 26-43.
Nov. 29. Luke xxiii. 44-56.

It is supposed that the Simeon, called Niger on account of his swarthy skin, mentioned in Acts xiii. 1, was this man who carried our Saviour's Cross. He stopped long enough before that spectacle to receive lasting impressions, destined to affect his entire after-life, and that of his sons, Alexander and Rufus, who were well known in the early Church.

The spot where the crosses were erected derived its name from its bald, round appearance, resembling a skull. Similarly we speak of "the brow" of a hill. The wine was a narcotic, provided by benevolent ladies in Jerusalem, to deaden the sufferings of the crucified. Our Lord would not take it, because He desired to bear the sins of men intelligently and mediatorially. The affixing of the body to the Cross by nails, and its subsequent erection in the hole dug to receive it, must have been terribly painful. The Roman soldiers, wont to witness scenes like this, shared up His poor clothes, only one of which was of any worth—probably Mary had woven it—and for this they cast their dice (John xix. 23, 24). It was just nine a.m. and the tragedy finished at three p.m.

The first utterance from the Cross was for their forgiveness. Jesus lost no time in entering on His priestly work. Prophet in Luke xxiii. 28-31; Priest here; and King. It nettled the Jews to see Pilate's grim joke at their expense. "Here hangs the Jews' King!" But they had themselves to thank for it. They surrounded the Cross with mockery. It came from the chief priests (ver. 31); was taken up by the passers-by (ver. 29); and by our Lord's fellow sufferers (ver. 32), even by the Roman soldiers, who could have known nothing of Him except by what they heard from others (Luke xxiii. 36).

In the midst of it all Jesus thought of His mother and gave her to the care of John. A precious legacy indeed! (John xix. 25-27.)

Then followed the incident of the penitent thief. He was almost certainly Barabbas' accomplice. He had been arrested and condemned, and, to use his own words, was receiving the just reward of his deeds. As the memory of ruthless deeds and the ghosts of murdered victims defiled before his closing eyes, he assented to his fate. At first he joined with his fellow in deriding Christ for not doing something to save the three of them. Evidently he had heard of His marvelous power and of His pure and holy life ("this man hath done nothing amiss"), and in that dread hour thoughts of the beneficence and beauty of our Saviour's career came to mind, softening it. Presently he could no longer keep silence, but with faltering voice spoke to, and silenced, his companion: "Dost not thou fear God?" Then, suddenly remembering what he had so often heard, that publicans and sinners, outcast women and men, had been welcomed and blessed by this gentle, holy Being, Who was dying because of His Divine and Messianic claims, he suddenly resolved to cast himself upon that same compassion. Or it is possible that, with the swift intelligence that dwells near death, he had pieced together the hints that dropped from the lips of the crowd and, illumed by the Divine Spirit, suddenly realized that he was dying alongside the world's Redeemer and King. In any case he was led to a true confession of his sins, to a clear recognition of the Saviour's nature and mission, and to an act of simple faith which has been the beacon and argument of untold myriads.

"Lord!" Amid the triumph of enemies and the failure of friends, there must be given some befitting acknowledgment of Christ's intrinsic majesty and glory; and this thief was chosen to give it. Many of the MSS. read it thus: "Jesus, remember me." But even in that unadorned appeal to the coming King, there is the recognition of His dignity. *"Remember!"* He makes no definite request. To have but a corner in that heart, a crumb from those hands, a kindly look from those eyes, is as much as he dared to look for, but it would be enough. *"Me!"*—one who has missed his mark, has no claim; just a helpless, worthless atom of humanity. *"When thou comest into thy kingdom."* He saw that Cross as a throne, that crucified One the exalted King of the future glory which was pledged by prophets and kings; that death would be a coming into rights which man derided, but which were waiting on the other side of that hot, scorching valley of desolation. "Some day," he seemed to

say: "Thou wilt be exalted to Thy throne, wilt shine as the sun, wilt be honored, loved, glorified; then, I pray Thee, give one thought to me who was crucified beside Thee on this awful day."

Our Lord detected the gleam of the pure jewel of faith glistening beneath much ignorance and error. "Thou askest for some future recognition. It is not necessary to wait long. *'Today'* when the sun has set behind yonder hills and the crowds have dispersed to their homes, *'shalt thou be with me'* in the world where there is no pain or death, and the sun never sinks in blood. Thou askest only to be remembered. I will do more for thee than that. Thou shalt be *'with me,'* and all the eyes that are turned to welcome Me shall see thee seated beside Me, and My triumph shall be thine also. Thou askest for recognition in some earthly kingdom. My thought for thee is Paradise, the place of beatific vision and eternal life. Thou shalt be with Me *'in paradise'"* (the Hebrew conception of what we know as Heaven).

Notice that the thief was *saved at the last moment,* and therefore none need despair of the salvation of those for whom they have prayed. But it is a great risk. One was saved that none might despair, and only one that none should presume. A deathbed repentance may be a genuine one. He was *saved by faith in Jesus,* though amid much error. Like the woman that touched the hem, like many an untaught and illiterate soul amid the superstition of the Papacy or Greek Christianity, he found his way to the Saviour's arms and heart. It is not our intellectual comprehension, but the trust of the heart that saves. He was *saved without the Sacraments.* Neither Baptism nor the Lord's Supper is needed to fit the penitent and believing soul for eternal bliss.

Nothing more passed between our Lord and the poor sufferer beside Him. At noon darkness fell and lasted for three hours. During that time our Lord was made sin, and made propitiation. Hence the cry of forsakenness. Then as the veil lifted: "I thirst"; "It is finished"; "Father, into thy hands." The greatest fact of history was over, and the convulsions of Nature attested its vast significance.

GOLDEN TEXT: *Isa. liii. 4.*

CHRIST RISEN FROM THE DEAD.

(December 6, Mark xvi. 1-8; Matt. xxviii. 11-15.)

Nov. 30. Mark xvi. 1-8.
Dec. 1. Matt. xxviii. 11-15.
Dec. 2. Luke xxiv. 1-12.
Dec. 3. Luke xxiv. 13-35.
Dec. 4. John xx. 1-18.
Dec. 5. John xx. 19-31.
Dec. 6. 1 Cor. xv. 12-28.

It is very difficult to make a connected narrative of the events of Easter morning. There is no contradiction between the narratives as told by the four Evangelists; but it is difficult to piece them together. One thing, however, is certain: this story is not a cunningly devised fable or a carefully concocted narrative, drawn up to impose on the world, else the four Evangelists would have been carefully drilled to repeat the same story in identical terms. The one outstanding fact is that Jesus rose from the dead in a spiritual body, which could be handled, though it could appear and disappear at His will.

"When the Sabbath was past" must be interpreted according to the Hebrew method of computation. In New England it was the custom, in the boyhood of Henry Ward Beecher, to keep Sunday from Saturday evening, when the children could count the first three stars, till the same hour on Sunday evening. Thus these women waited till the appearance of the first stars on Saturday evening, when the Sabbath was over, and they were able to purchase the articles they required. They probably remained in lodgings outside the city walls, or there might have been difficulty in getting through the gates.

How often we endeavor to ford streams before we come to them, and worry about closed doors before we reach them! Whilst these women were engaged in preparing their spices, they apparently had no thought about the stone; but when that prime duty was attended to, the thought suddenly occurred to them that the stone on the face of the tomb, probably an immense circular one which ran to and fro on a groove—was altogether too heavy for them to move. But when they reached the place, they found that it was already rolled back; an angel had dealt with it (Matt. xxviii. 2). That angel and the one mentioned here as sitting on the tomb, on their right hand, had the same message that Jesus had risen;

but this further point was added that He would await them in Galilee, according to His own appointment (Mark xiv. 28).

Notice that Peter was especially named. What had happened in the courtyard of the high priest's palace was forgiven, and not allowed to exclude him from the meeting in Galilee or from the subsequent Apostolate. What comfort this has given to myriads of earnest followers of Jesus, who have been suddenly overtaken in a fault! (Gal. vi. 1, 2.) It seems as though there were, in the mind of Christ, a clear-cut distinction between premeditated sins of the will which has deliberately and determinately adopted an evil course, and the sins of temperament or of the sudden gusts of passion. These latter are sins, but their roots are not so deep, and their treatment is much easier. Hence the woman that wept at the Lord's feet in Luke vii. 36-50 was assured of forgiveness, while Simon and men of his school were handed over to the results of their own follies and faults, unless they also repented.

It is, as we have said, difficult to determine the exact order of events. There may have been more than one deputation of women. From one narrative it appears that Mary of Magdala started back and began to run to Peter and John, before the little band reached the tomb. The spectacle of the removed stone suggested that the tomb had been rifled, and, without going to its mouth, she sped to the city, as in John xx. 1, 2. Others of the women went on and saw the vision of angels, and ran to carry the message which the angels had entrusted to them, as in Matt. xxviii. 8-10. Some of the tales were evidently rather distraught, as Luke xxiv. 23. The women who carried these had probably missed the vision of the Risen Lord. But who shall gainsay the holy ministry of women, when they speak of the things that they have seen and tasted of the Word of Life Who has manifested Himself? (Cf. Ps. lxviii. 11, R. V.)

What an absurd subterfuge was that adopted by the high priests! It was obviously impossible for men to have known what took place when they were sleeping! Yet this was what was circulated, as the only way that their employers could suggest out of the difficulty. How these Roman soldiers must have despised these religious Jews!

The Fact of the Resurrection Proves Christianity (Acts xvii. 31; Rom. i. 4). We do not plead for our religion from the standpoint of philosophical argument, but from a substratum of fact. There are four tests of a historical fact: we must have a record which was written at the time when it occurred; we must feel that that record has come to us from competent and intelligent witnesses; we must be sure that it has not been tampered with, but is as nearly as possible in the condition in which it was first composed; and that there is corroborative evidence still in existence. All these four demands are satisfied in this case. There can be no doubt as to the witnesses to the Risen Christ. They were convinced against their will. Christ Himself complained that they were "slow of heart" to believe (Luke xxiv. 25). They were well qualified to bear witness because they needed so much convincing. Paul knew all that could be said by the Pharisee party, but he was so satisfied that he gave all his life to promulgate this truth. The existence of the Church, with its sacraments of the Lord's Supper and Baptism (especially in the form of immersion), is corroborative evidence.

This evidence is so strong that Strauss, the leader of the rationalistic party in Germany, and Renan, who, though inferior to him in rationalistic power, was better versed in historical criticism, both admit the necessity of accepting the fact of Christ's Resurrection as established by the documentary evidence of the New Testament. They admit that the Epistles to the Romans, Corinthians and Galatians were written before the year A. D. 70, and are documentary evidence which cannot be set aside.

Our Lord's Resurrection is of infinite value in Christian experience. As the firstfruit sheaf is the specimen of the coming harvest, so, as we see Jesus on the morning of His Resurrection, with "mortality swallowed up of life," we have a glimpse of what will one day happen to ourselves, and how we shall know and be known by our loved ones, when we have passed over (1 Cor. xv. 20). But it is not enough to wait till then. We may know

Him now *within* us, as the spring of resurrection-life and energy (Col. iii. 1-4), and we may know Him as our High Priest *above*, pleading in risen glory at the right hand of God (Heb. ix. 24).

GOLDEN TEXT: *Luke xxiv. 5, 6.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Amos vi. 1 to 8.

A certain professor said to some young ministers: "Never let your surroundings set your standards. Put your heart and soul into every sermon. Study as diligently for fifty peasants in the little sanctuary of a poor hamlet as for a thronging multitude in a cathedral. Prepare and preach your sermons as unto Him. Remember always the King is in the audience." If all Christian workers acted upon this advice there would be more routes for others to follow and less ruts for them to fall into.

* * * * *

"A rut is not a route. A route is made for speed, a rut for plodding."

The rut in which you will find the most Christians is the one called: "Wanting to be like other people." Once get into that and naught but a miracle can draw you out.

The iron nail stops moving when it touches the magnet. To keep the nail going we must keep the magnet going. To keep out of ruts we must keep our goals going, going, always to something above and beyond.

* * * * *

At the battle of the Alma an English ensign scaled a height and at once displayed his colors. When from all quarters came the call: "Bring the colors down to the troops," the soldier only shouted: "Bring the troops up to the colors." Again and again Israel brought their colors down and took their ease in Zion. "Therefore," said the Lord, "shall they go captive with the first that go captive." The enemy doesn't have to use much strategy to capture those in the ruts of ease.

* * * * *

"When a vessel is 'hogged'" says a recent writer (i.e., sprung or bent downward at each end), "you have to let her stay hogged. She may run a long time after that, but you can't straighten her. To do that you would have to rebuild her. For if you should try to straighten up some of her sagged beams or timbers you would only leave those adjoining still further out of place. She has formed what you might call a physical habit which you can't change; you have got to take her as she is." As we grow older we are likely to sag here and there and then settle down with fixed habits of life. We may have in us years of good steady carrying power, but we must be taken as we are found. You can't change a hogged man any more than you can a hogged vessel.

Ecclesiastes v. 1 to 7.

"Jed," said an old farmer to one of his workmen who was full of good resolutions but never kept them, "Jed, I'm going to raise your wages; yes, sir, going to raise your wages—jest as soon as you keep one of your resolutes. You show me you can keep a resolute and I'll pay you for it." "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

* * * * *

As there are some kinds of food, like olives, for which we must acquire a taste, so there are some kinds of Christian service in the line of duty that are not easy for us to perform. Just here comes "the good of a pledge." That will put backbone into us and we shall do the thing that we thought we couldn't do. Have not some of your greatest blessings come to you by your pledges spurring on the unwilling flesh?

* * * * *

The story is told of a despondent young man who, wearied with repeated failure, flung himself on the lawn by a fountain.

As he watched the spray rising, flashing in the sunlight, then returning to the basin, he exclaimed: "That is like my life. I make good resolutions, rise for a while from sin, and then fall back." Then he looked at a soft, fleecy, white cloud, and thought: "That was once, perhaps, dirty water, but was drawn up by the sun. Oh, for a power to draw me up!" Fear thou God, and the power comes to keep that which thou hast resolved.

* * * * *

After the fearful tornado of 1913 in Birmingham, Ala., it is said that the members of a certain church stood around the ruins of their newly finished church building, sighing: "We can never build another. We strained every nerve to build this." But some said: "We *can* rebuild, and we *will*." And they did. A vow taken together in the presence of others is more than half paid at the outset.

Joel ii. 21 to 27.

"A hermit there was, and he lived in a grot.
The way to be happy they said he had got.
As I wanted to learn it I went to his cell,
And when I came there the old hermit said: 'Well,
Young man, by your looks, you want something, I see.
So tell me the business that brings you to me.'

"'The way to be happy, they say, you have got.
As I wanted to learn it, I've come to your grot.
Now I beg and beseech, if you have such a plan,
That you'll write it all down, as plain as you can.'

"At this the old hermit went to his pen,
And brought me this note when he came back again:
''Tis *being,* and *doing,* and *having,* that make
All the pleasures and pains of which mortals partake.
To *be* what God pleases, to *do* a man's best,
And to *have* a good heart, is the way to be blest.'"

* * * * *

Dr. A. J. Gordon met an old man singing. "Friend," said Dr. Gordon, "why should an old man be so cheerful?" "Not all are." "Well, then, why are you?" "Because I belong to the Lord." "And are none others happy at your time of life?" "No, not one, my friendly questioner," said he, and his form straightened. "Listen to the truth from one who knows, and no man of threescore and ten shall be found to deny it: the devil has no happy old men!"

* * * * *

A celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "I always look upon disease from a curative standpoint." The heart of Christ would have broken long before He reached the Cross had not He looked upon sinning humanity from the "curative standpoint." If we would have His joy in us let us take His view of evil.

2 Corinthians iv. 1 to 18.

In the autobiography of the Dominican monk Susa, who became an itinerant preacher, he tells of meeting a magnificent knight and asking him: "May not one weep and show that one is hurt, when one is hit very hard?" "No," replied the knight, "no, even though one's heart fails, as happens to many, one must never show that one is distressed. One must appear gay and happy; otherwise one is dishonored and loses at the same time one's reputation and the ring." Missionaries are our Royal Knights of the Cross of Christ. Clad in their "adamantine armour of unselfishness," they show not when they are hurt or "hard hit"; they sing when their hearts are breaking, and die with smiles upon their lips.

* * * * *

There was found in the Bible of a missionary who died in Africa these lines:

Laid on Thine altar, O my God Divine,
Accept my gifts this day, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand
This will of mine—a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How when I yield Thee this, I yield mine all.

The story is told of an English manufacturer showing a lady over his factory of which he was justly proud. She had come to plead for his interest in foreign missions, but he had smilingly checked her pleadings with the remark: "A business man has no business with foreign missions." As the lady followed him about from floor to floor she casually asked him: "Where does your raw material come from?" "All from China," "And where do you export your products to?" "Mainly to West Africa. The negroes are my best customers." "Then," said the lady, "you who buy in pagan China and sell in heathen Africa think you have no business with foreign missions!"

Romans vi. 23.

"Eternal life." Forever—and forever—and forever. Who can comprehend it? If at each harvest time we should attempt to pluck each grain of corn, wheat and rye and carry them, one by one, to our granaries, it would be something like building an eternity for ourselves. The only way we can even apprehend the life that is to be is sacredly to build up the present day with the best possible material at hand.

* * * * *

"Tempted, I stand and wait Thy promised aid;
I am but weakness, but Thy Word hath said,
'Fear not; I am thy strength,' and so I trust
And face the tempter, for o'ercome I must."

The victims of sin's wages are not Bible readers. Therefore "take all the Bible on reason you can, and the balance on faith, and you will live and die a better man."

* * * * *

Scientists say that radium gives off six different kinds of energy which they designate by the first six letters of the alphabet. The Holy Spirit gives off **H**-umility, **O**-bedience, **L**-ove, **Y**-our claim to an heirship "of eternal life through Jesus Christ our Lord." **S**-catter among these **P**-atience, **I**-ndustry, **R**-everence, **I**-ntelligence and **T**-ruthfulness, never allowing your energies to stagnate, and your life will become more precious in God's sight than radium has become in the hands of the scientists.

BIBLE NOTES FOR DAILY DEVOTIONS.

NOVEMBER, 1914.

Sunday, 1st. Gen. xxxv. 1. (Cf. xxviii. 20-22; Rev. ii. 5.)

Jacob . . . . flees to Beth-el to escape the vengeance of the Shechemites. To such serious calamities do men expose themselves by arguing with conscience and by refusing to live up to their engagements. How can men be saved from living merely for sheep-feeding and cattle-breeding and trade and enjoyment? How can they be saved from gradually expelling from their character all principle, and all high sentiment that conflicts with immediate advantage and present pleasure, save by such irresistible blows as here compelled Jacob to shift his camp?—*Marcus Dods.*

God reminds Jacob of his vow at Beth-el, and sends him thither to perform it. Jacob had said in the day of his distress: "If I come again in peace, this stone shall be God's house" (xxviii. 21, 22). God had performed His part of the bargain, and had given Jacob more than bread to eat and raiment to put on: he had got an estate, and had become two bands; but, it would seem, he had forgotten his vow, or at least had too long deferred the performance of it.—*Matthew Henry.*

Beth-el was only thirty miles away from Shechem, and yet it was quite ten years since Jacob's return into Canaan. And it was over thirty years since he had made his vow to return to Beth-el and acknowledge God's hand if he were brought back in peace. The conditions had been exactly and completely fulfilled years ago, but the vow was yet unpaid. Now at length came the Divine call, for God could not let His servant rest in disobedience. He must bring him back to the point and place of faithful obedience. The only possible means of restoration after backsliding is the old familiar gateway of repentance and faith. . . . .

We might have supposed that it was

quite unnecessary for God to command him to go to Beth-el "and make there an altar," for was there not already an altar in Shechem? (xxxiii. 20.) But . . . . that altar had long lost all spiritual power for Jacob and his family, since their daily living was for the most part a direct contradiction of its testimony.—*W. H. Griffith Thomas.*

This is the Divine principle of restoration. The soul must be recalled to the very highest point; it must be brought back to the Divine standard. The Lord does not say: "Remember where you are"; no, but: "Remember the lofty position from whence you have fallen." Thus only can one learn how far he has declined, and how he is to retrace his steps.—*C. H. Mackintosh.*

Monday, 2nd. Gen. xxxv. 2-4.

[Jacob's] life at . . . . Shechem had done much to lower his standard and aims; and to assimilate them to those of the people with whom he had been associated. He seems even to have winked at the idols which were in common request among his people, and of the presence of which he was perfectly well aware. There had been a time when, if his dearest wife wished for graven images, she must have them surreptitiously; but now he had become so lax himself that there was no need for concealment on the part of any. Alas! what a fall was this for the man who had built so many altars to Jehovah, and was the chosen depositary of those truths for which the world was waiting! For the world's sake, and for his own, it was essential that he should be compelled to regain the ground which he had so grievously lost.—*F. B. Meyer.*

The part of the injunction which directs the people to purify themselves and to put on clean vestures is remarkable as the first example of the personal cleanness which was afterwards regarded as essential to a becoming appearance before God in worship—a salutary observance, which became a matter of ceremonial law under Moses, but which, like many other observances of the law, had its origin in earlier times.—*John Kitto.*

Earrings were frequently used as amulets, believed to arrest evil, or to act as a charm. They were often covered with allegorical figures or mysterious sentences, according to the deities to which they were consecrated. They formed, therefore, one of the ordinary instruments of superstitious usages.—*M. M. Kalisch.*

[Jacob] asserted his authority, and his position was accepted without any question, even by his strong-willed and savage sons. Even they could not help being impressed with the fact that their father was now on the right ground before God, and was showing the truth of the wonderful revelation at Peniel, that when a man has power with God he soon has power with man.—*W. H. Griffith Thomas.*

In our life there is probably that which constantly tends to usurp an undue place in our regard; something which gives us more pleasure than the thought of God, or from which we really expect a more palpable benefit than we expect from God, and which, therefore, we cultivate with far greater assiduity. How easily, if we really wish to be on a clear footing with God, can we discover what things should be cast revengefully from us, buried and stamped upon and numbered with the things of the past! . . . . Are you not conscious of any pursuits, or hopes, or pleasures, or employments, which practically have the effect of making you indifferent to spiritual advancement, and which make you shy of Beth-el—shy of all that sets clear before you your indebtedness to God, and your own past vows and resolves?—*Marcus Dods.*

Tuesday, 3rd. Gen. xxxv. 5-8. (Cf. Prov. xvi. 7; Jer. iii. 22.)

How wise it was for Jacob to bury those idols . . . . right there under the oak in Shechem, before he started for Beth-el! I do not think he could have counted on God's delivering care, if he had not acted with such promptness and decision. God would not have been the escort of a pack of idols!—*F. B. Meyer.*

After the sanguinary conduct of Jacob's sons, is it not surprising that the neighboring tribes did not join together, and extirpate the whole family? So they certainly would, had not "the terror of God" fallen upon them. Jacob and the major part of his family were innocent of this great transgression; and on the preservation of their lives the accomplishment of great events depended; therefore, God watches over them and shields them from the hands of their enemies.—*Adam Clarke.*

It is a very marked fact that Jacob, on great occasions, connects with his various experiences the name El, as applied to God, rather than Jehovah, as in Abraham's case. He called the name of the place of his dream, Beth-el, house of El. So Peni-el is face of El; and Isra-el is prince of El. When he erected an altar at Beth-el, he called it El-beth-el; and at Shalem he called it "El-elohe-Israel," in this case three times in succession incorporating this sacred title—"The Strong One," the Almighty. . . . . Jacob . . . . seems uniformly to have formally recognized and memorialized transactions with God as with El, as though, for some reason, to make conspicuous His power or almightiness.—*A. T. Pierson.*

Ver. 8. Rebekah's death may have made the camp of Isaac distasteful to the faithful old servant; and she took the first opportunity of coming to spend her remaining days with him whom, in memory of the long past, she too loved with the tenacious affection of her race. It must have been a sad wrench to Jacob to lay the remains of his mother's closest friend beneath that oak in Beth-el. The grief occasioned by her death was evidently quite unusual; since even the oak became known, in after years, as "'the oak of tears."—*F. B. Meyer.*

Specially must Jacob himself have mourned the death of her whose face was the oldest in his remembrance, and with whom his mother and his happy early days were associated. Very dear to Jacob, as to most men, were those who had been connected with, and could tell him of, his parents, and remind him of his early years. . . . . So that when [Deborah] went a great blank was made to him; no longer was the wise and happy old face seen in her tent door to greet him of an evening; no longer could he take refuge in the peacefulness of her old age from the troubles of his lot: she being gone, a whole generation was gone, and a new stage of life was entered on.—*Marcus Dods.*

Wednesday, 4th. Gen. xxxv. 9-15.

[Jacob] was now at Beth-el, the place from which he may be considered to have set out for Padan-aram, and where he made his vow that if God would be with him and be his God, he would make that place the house of God. He had now come back again to the same spot; he had fulfilled his vow by consecrating Beth-el as the temple of God. This might then well be considered as the accomplishment of his return from Padan-aram. Accordingly God appears to him here once more, promises him again, and more emphatically, protection, blessing, inheritance; confirms the name of Israel to him; and assures him that his posterity shall be numerous, powerful and blessed. And Jacob, recognizing the fulfilment of all that had been promised him when he fled from Esau, and of all that his vows had pointed to, rears again a stone pillar as he had done forty years before, and again solemnly names the place Beth-el.—*E. Harold Browne.*

Ver. 10. The name "Israel" is again pronounced. It would almost seem as though Jacob had never entered into the experience of the blessing won by the Jabbok until now. In that night the vision had come to him, but it had not been translated into victory in the details of life. How often it is so! In some great crisis of revelation a larger life is seen, its laws appreciated, and its claims intellectually yielded to, and yet it is not wrought out into the details of life, and perhaps its greatest value is only gained through some subsequent experience of failure.—*G. Campbell Morgan.*

The angel had said as much as this at Peniel; and for a brief moment, [Jacob] had shone in the transfiguring gleam of royalty. But the gleam was transient enough; like that which sometimes breaks for a moment far out upon a stormy sea, and is instantly veiled again. But there had been wrought on him a deep spiritual change since then; and his experience had been brought into more constant conformity with the level of Israel, the Prince,—which was now reaffirmed as his perpetual designation. And forthwith he was plunged into a fiery furnace of trial, which made both name and character permanent. . . . . From this moment, Jacob's path was draped in the gathering shadows of outward sorrow. . . . . And we may interest ourselves in remarking how, as the sorrows gathered, there was a fuller life, and fruitfulness, and royalty. Jacob is increasingly replaced by Israel, the Prince. Does it not remind us forcibly of another, who said: "Though our outward man perish, the inward man is renewed day by day"? . . . . Our affliction is light, and for a moment, compared with the weight of glory which it is working out.—*F. B. Meyer.*

"I am God Almighty" (*El-Shaddai*). It was by this name that God revealed Himself to Abram, when He changed his name to Abraham, and promised him the land of Canaan for an everlasting possession (xvii. 1-8). The use of the same name here is singularly appropriate.—*E. Harold Browne.*

Not only did [Jacob] set up a pillar of stone, but he poured a libation thereon—the first instance of drink offerings in Scripture—and then anointed it with oil. He, too, has his work of confirmation, as God had His, and once more he called the name of the place Beth-el. Repentance and faith always rejoice to set up their memorials, to which they can recur in gratitude and thankfulness for all the marvelous mercies of God.—*W. H. Griffith Thomas.*

Thursday, 5th. Gen. xxxv. 16-20. (Cf. xxx. 1; xlviii. 7; Jer. xxxi. 15; Matt. ii. 17.)

"Ephrath,"—a place then known only by its ancient Canaanite name, and now for the first time mentioned in history.—*A. P. Stanley.*

Ephrath, or Ephrata, was the old, and Bethlehem the later name of this town. "Bethlehem" means "house of bread"; but we do not know on what occasion it was imposed. The town was in the allotment of the tribe of Judah, being situated about six miles south of Jerusalem, on the road

to Hebron. . . . . Jesse, the father of David, ... was born and reared there; in consequence of which the place is very frequently distinguished as "the city of David."—*George Bush.*

Notwithstanding the confident and cheering, though ambiguous, assurances of those about her, [Rachel] had that clear knowledge of her own state which, without contradicting, simply put aside such assurances, and, as her soul was departing, feebly named her son Benoni, son of my sorrow. She felt keenly what was, to a nature like hers, the very anguish of disappointment. She was never to feel the little creature stirring in her arms with personal human life, nor see him growing up to manhood as the son of his father's right hand.

It was this sad death of Rachel's which made her the typical mother in Israel. It was not an unclouded, merely prosperous life which could fitly have foreshadowed the lives of those by whom the Promised Seed was to come; and least of all of the virgin to whom it was said: "A sword shall pierce through thine own soul also." It was the wail of Rachel that poetical minds among the Jews heard from time to time mourning their national disasters—"Rachel weeping" for her children, when by captivity they were separated from their mother country, or when, by the sword of Herod, the mothers of Bethlehem were bereaved of their babes. But it was also observed that that which brought this anguish on the mothers of Bethlehem was the birth there of the last Son of Israel, the blossom of this long-growing plant, suddenly born after a long and barren period, the Son of Israel's right hand.—*Marcus Dods.*

This monument of Rachel's is the first that we read of in Scripture. It was certainly standing when Moses wrote, as appears from this verse; and mention is made of it just before Saul was anointed king (1 Sam. x. 2). The monument now shown for it is a modern and Turkish structure.—*Maundrell.*

Friday, 6th. Gen. xxxv. 21-29.

The word "Israel" is noteworthy here. It is the first occurrence of the new name as applied to Jacob after the confirmation of it at Beth-el. . . . . The terms Israel and Jacob are always to be carefully observed, for not seldom it is possible to see a real meaning in the particular one used. Here it seems to suggest that he journeyed in the strength of that power with God which was his heritage as the prince of God, and by means of which he faced and bore his sorrow. . . . .

"The tower of Edar" . . . . [was] one of those frequently found as at once the center and safeguard of flocks and herds (2 Kings xvii. 9).—*W. H. Griffith Thomas.*

During the years of his stay at Succoth and Shechem Jacob had probably often visited his father, as he was only a few days' journey distant from him; but now in the latter days of Isaac's life he went altogether into his neighborhood, taking with him his flocks and herds.—*Otto von Gerlach.*

Had the death of Isaac been introduced in the proper order of time, it would have fallen in the midst of the history of Joseph; [for] it occurred about twelve or fifteen years after his being sold into Egypt. . . . .

Esau and Jacob were 120 years of age at the death of their father, and from their uniting, as Isaac and Ishmael had done on a similar occasion, in performing the funeral obsequies of their father, it is to be inferred that the reconciliation between them was cordial and lasting.—*George Bush.*

I too have my Machpelah, and it is becoming ever more crowded, as the years go by, with the mortal remains of the dear departed. How often my thoughts turn to Machpelah, and the tears rush to my eyes! O Thou Resurrection Lord, help me to remember that they are not there, in the ground, but that my true Machpelah is heaven. How blessedly crowded heaven is getting to be! May this day's living draw me nearer that abode of the obedient!—*Amos R. Wells.*

From henceforward the two branches of Isaac's family were entirely separated. The country about Mount Seir became the permanent residence of the Edomites, who were governed first by independent *sheiks* or princes, but afterward were united under one monarchy. Jacob continued to dwell in Canaan, with his powerful family and ample possessions, until dissensions among his sons prepared the way for more important changes which seemed to break forever the connection between the race of Abraham and the land of Canaan, but ended in establishing them as the sole possessors of the whole territory.—*H. H. Milman.*

Saturday, 7th. Gen. xxxvi. 1-8. (Cf. Deut. ii. 1-8.)

This is a chapter in many respects uninteresting, and yet of great importance. . . . . It is a story at once startling and solemn of the prolific progeny of that "profane person," Esau. Far faster than the seed of promise multiply the sons of the flesh. The most interesting aspect is the relation to Israel. One brief and pregnant sentence in the chapter flashes its light along the coming centuries: "Esau is Edom." What Edom meant to Israel subsequent history reveals. Though personally Jacob escaped the anger of his brother, the great harvests resulting from his deceit were reaped in the after years. Oh, these harvests of the

centuries! When will men learn the awful and stupendous greatness of life? The deed of good or evil, of truth or falsehood, done to-day is not ended though it is done.—*G. Campbell Morgan.*

As in chapter xxv., the history gives the genealogies of Abraham's descendants by other wives in order to dispose of them, and to treat the line of Isaac, so here it gives the genealogies of the descendants of Esau in order to have done with them and to advance in the line of Jacob. In both cases the races enumerated are those which in subsequent times had to do with Israel. —*Henry Alford.*

It was as necessary to register the generations of Esau as those of Jacob, in order to show that the Messiah did not spring from the former, but that He did spring from the latter. The genealogical tables, so frequently met with in the Sacred Writings, are standing proofs of the truth of the prophecies that the Messiah should come from a particular family; which prophecies were clearly fulfilled in the birth of Christ. And they testify that the Messiah thus promised is found in the person of Jesus of Nazareth, Who uncontestably sprang from the last, the only remaining, branch of the family of David.

These registers were religiously preserved among the Jews till the destruction of Jerusalem, after which they were all destroyed; insomuch that there is not a Jew in the universe who can trace himself to the family of David. Consequently, all expectation of a Messiah *to come* is, even on their own principles, nugatory and absurd, since nothing remains to legitimate his birth. When Christ came all these registers were in existence. When Matthew and Luke wrote all these registers were still in existence; and had *they* pretended what could not have been supported, an appeal to the registers would have convicted them of a falsehood. But no Jew attempted to do this, notwithstanding the excess of their malice against Christ and His followers; and because they did not do it, we may safely assert no Jew *could* do it. Thus "the *foundation* standeth sure."—*Adam Clarke.*

When Jacob returned from Mesopotamia, he sent messengers to Esau into Idumea, and promised to visit him later in Seir. But this circumstance does not imply a contradiction. Our portion records the history of Esau as far as it relates to political power; it, therefore, goes back to the fortieth year of his life when he first married. He had then long sold his birthright. He had, no doubt, heard the prophecy given to his mother, that to his younger brother, Jacob, the inheritance of the blessings of Abraham was reserved. When, therefore, his father Isaac advanced in years and became afflicted with infirmity, Jacob was regarded as the future head of the house, and, as such, obtained the superintendence over his father's property; the cattle of Isaac were, therefore, considered as those of Jacob. And it was within the thirty-eight years between his marriage and Jacob's flight, that Esau, at that time not inimical to his brother, left Canaan, thus willingly acknowledging the superior rights of Jacob, and spontaneously resigning his own claims upon the land.—*M. M. Kalisch.*

Sunday, 8th. Gen. xxxvi. 9-30. (Cf. xiv. 6; xxvi. 34; Ex. xv. 15; Deut. ii. 12, 22.)

Mount Seir is the mountain ridge extending along the east side of the valley of Arabah, from the Dead Sea to the Elanitic Gulf. The name signifies *rough,* or *rugged.—Henry Alford.*

Esau himself, in the lifetime of his father, migrated with his Canaanitish wives to this country, which afterwards became the home of his descendants. This mountainous but fertile region had long been occupied by the Horites, whose territories they at first shared, but afterward, at a period antecedent to the Exodus, took possession of. In proof of their importance as a people, even in these earliest times, a list of eight kings is given (ver. 31) who "reigned in the land of Edom before there reigned any king [in] .... Israel." Of their hereditary enmity to the Chosen People we find traces not only in their refusal to allow their "brother Israel" (Num. xx. 14) to pass through their land during the wanderings in the wilderness, though the request was made under circumstances of the utmost urgency, but from the terms in which we find them denounced by the later prophets.—*William Lee.*

The *Alluph,* or duke, is the head of the tribe among the Edomites, like the *Nasi,* or prince, among the Israelites.—*Otto von Gerlach.*

Ver. 20-30. In the midst of this genealogy of the Edomites here is inserted the genealogy of the Horites, those Canaanites, or Hittites .... that were the natives of Mount Seir. .... This comes in here, not only to give light to the story, but to be a standing reflection upon the Edomites for inter-marrying with them, by which it is probable they learned their way, and corrupted themselves. Esau having sold his birthright, and lost his blessing, and entered into alliance with the Hittites, his posterity and the sons of Seir are here reckoned together. Note those that treacherously desert God's Church are justly numbered with those that were never in it; apostate Edomites stand on the same ground with accursed Horites.—*Matthew Henry.*

The Horites—dwellers in caves (Troglodytes)—were the original inhabitants of

Seir, and were driven out by the Edomites (Deut. ii. 12); but they appear still to have remained among them in a part of the land.—*Otto von Gerlach.*

Monday, 9th. Gen. xxxvi. 31-43. (Cf. Num. xx. 14-21.)

In the previous chapter (ver. 11) there had been an emphatic promise from God Almighty (*El-Shaddai*) to Jacob that "kings should come out of his loins." The Israelites, no doubt, cherished a constant hope of such a kingdom and such a kingly race. Moses himself (Deut. xxviii. 36) prophesied concerning the king that the Israelites should set over them; and hence it was not unnatural that, when recording the eight kings, who had reigned in the family of Esau up to his own time, he should have noted that as yet no king had risen from the family of his brother Jacob, to whom a kingly progeny had been promised.—*E. Harold Browne.*

Ver. 39. The last of the eight kings, of whom it is not said that he died, seems to have been the contemporary of Moses, who made application to him for leave to pass through his land. If this be so, it follows that the remainder of Genesis comes immediately from the hand of Moses; a result which is in accordance with other indications that have presented themselves in the previous part of this book.—*J. G. Murphy.*

The notice here taken of Esau is a kind of final leave taken of him and of his posterity, for we hear no more of them but as enemies of the chosen people. He is presented to our view for a moment, as surrounded with a glare of earthly glory, but as there is nothing stable without the pale of the Kingdom of God, the curtain drops upon all his splendor and pomp, and it is seen no more. The spirit of inspiration, pausing for a moment to show that no word of God, however slight, fails of its effect, immediately passes to its main drift, and directs our view to the more abiding and truly glorious concerns of the line of Jacob.—*George Bush.*

A worldly Esau may have his Mount Seir, may have his portion at once without any discipline, any acquaintance with God or himself. But Israel, the beloved of God, must forego rest, must wait, and suffer, and fight, in the way to it. One exercise of faith and patience must succeed to another; and by these they must be trained into a meetness for the Canaan promised to them as their inheritance. And such is the Christian's calling. He must reckon on trial and conflict; he must learn to endure it, to go forward, and quit himself as a man, taking up his cross and carrying it patiently, yea, cheerfully, as what all his brethren are doing, as what God called him to when He called him to glory, and in assured faith that it shall soon be exchanged for glory.—*F. Goode.*

Tuesday, 10th. Gen. xxxvii. 1-4.

The narrative now prepares to leave Jacob and make room for Joseph. . . . . The remaining notices of Jacob's experience are of a sorrowful kind; he lives under a cloud until at the close the sun shines out again. We have seen him in his youth making experiments in life; in his prime founding a family and winning his way by slow and painful steps to his own place in the world; and now he enters on the last stage of his life, a stage in which signs of breaking up appear almost as soon as he attains his aim and place in life.—*Marcus Dods.*

This history goes back a few years; for Isaac must have been living when Joseph was seventeen. But the historian had fully wound up the history of Isaac before commencing the *Toledoth,* or genealogical history of Jacob; and he now gives unity to the history of the descent into Egypt by beginning with the adolescence of Joseph, his father's fondness for him and his brothers' jealousy of him.—*E. Harold Browne.*

Joseph, at seventeen years of age, was set to work, according to the wholesome Eastern usage, and so was thrown into the company of the sons of the two slave-women, Bilhah and Zilpah. Delitzsch understands "lad" in ver. 2 . . . . as meaning an attendant. Joseph was, then, told off to be subordinate to these two sets of his rough brothers. The relationship was enough to rouse hatred in such coarse souls. . . . . Bilhah's and Zilpah's sons reflected in their hatred of Rachel's their mothers' envy of the true wife of Jacob's heart. The sons of the bondwomen were sure to hate the sons of the free.

If Joseph had been like his brothers, they would have forgiven him his mother. But he was horrified at his first glimpse of unrestrained young passions, and, in the excitement of disgust and surprise, "told their evil report."—*Alex. Maclaren.*

We are not obliged to suppose that Joseph was a gratuitous tale-bearer, or that when he carried their evil report to his father he was actuated by a prudish, censorious or in any way unworthy spirit. That he very well knew how to hold his tongue no man ever gave more adequate proof; but he that understands that there is "a time to keep silence" necessarily sees also that there is "a time to speak." And no one can tell what torture that pure young soul may have endured in the remote pastures, when left alone to withstand day after day the outrage of these coarse and unscrupulous men.—*Marcus Dods.*

Jacob's somewhat foolish love, and still more foolish way of showing it, made matters worse. There were many excuses for him. He naturally clung to the son of his lost, but never forgotten, first love; and as naturally found, in Joseph's freedom

from the vices of his other sons, a solace and joy. It has been suggested that the "long garment with sleeves," in which he decked the lad, indicated an intention of transferring the rights of the firstborn to him. But in any case it meant distinguishing affection; and the father or mother who is weak enough to show partiality in the treatment of children need not wonder if their unwise love creates bitter heart-burnings.—*Alex. Maclaren.*

Wednesday, 11th. Gen. xxxvii. 5-11. (Cf. xlii. 6; xliii. 26, 28; xliv. 14; l. 18; Luke ii. 19, 51.)

The meaning of both dreams is the same, but the second goes beyond the first in the grandeur of the emblems, and in the inclusion of the parents in the act of obeisance. Both sets of symbols were drawn from familiar sights. The homeliness of the "sheaves" is in striking contrast with the grandeur of the "sun, moon and stars." The interpretation of the first is ready to hand, because the sheaves were "your sheaves" and "my sheaf." There was no similar key included in the second, and his brothers do not appear to have caught its meaning. It was Jacob who read it. Probably Rachel was dead when the dream came, but that need not make a difficulty.—*Alex. Maclaren.*

With the simplicity of a guileless mind, and with the natural proneness of members of one family to tell in the morning the dreams they have had, Joseph tells to the rest what seems to himself interesting if not very suggestive. Possibly he thought very little of his dream till he saw how much importance his brothers attached to it. Possibly there might be discernible in his tone and look some mixture of youthful arrogance. And in his relation of the second dream, there was discernible at least a confidence that it would be realized, which was peculiarly intolerable to his brothers, and to his father seemed a dangerous symptom that called for rebuke.

And yet "his father observed the saying"; as a parent has sometimes occasion to check his child, and yet, having done so, feels that that does not end the matter; that his boy and he are in somewhat different spheres, so that while he was certainly justified in punishing such and such a manifestation of his character, there is yet something behind that he does not quite understand, and for which possibly punishment may not be exactly the suitable award. —*Marcus Dods.*

Joseph's dream came true, though it was fulfilled in a way and by means too wonderful for him to anticipate. Instead of simply succeeding to his father's inheritance, and ruling his eleven brethren, he stood next to Pharaoh, and governed busy, populous Egypt. His father and brothers did make obeisance unto him. Nay, the very sun and moon, which govern the tides and rains, and mete out years of famine and years of plenty, even these served him and helped him to the throne. Through the pit and the prison, by the path of sorrow and captivity, he rose to be the very center of the world; "for all the world went down into Egypt to buy corn of Joseph."—*Samuel Cox.*

With perfect innocence of intention, and as he would have told any other strange dream, the lad repeats them. The commentary was the work of his brothers, who were ready to find proofs of his being put above them, and of his wish to humiliate them, in anything he said or did. They were wiser than he was. Perhaps they suspected that Jacob meant to set him at the head of the clan on his decease, and that the dreams were trumped up and told to them to prepare them for the decision which the special costume may have already hinted. At all events, hatred is very suspicious, and ready to prick up its ears at every syllable that seems to speak of the advancement of its object.—*Alex. Maclaren.*

Thursday, 12th. Gen. xxxvii. 12-20. (Cf. xxxiii. 18, 19.)

This narrative takes us down into foul depths. It is a hideous story of vulgar hatred and cruelty. God's name is never mentioned in it; and He is as far from the actors' thoughts as from the writer's words. The crime of the brothers is the subject, and the picture is painted in dark tones to teach large truths about sin.

The broad teaching of the whole story, which is ever being reiterated in Old Testament incidents, is that God works out His great purposes through even the crimes of unconscious men. . . . . Joseph's words (Gen. l. 20) give the point of view for the whole story: "Ye thought evil against me; but God meant it unto good. . . . . to save much people alive." We can scarcely forget the still more wonderful example of the same thing, in the crime of crimes, when His brethren slew the Son of God—like Joseph, the victim of envy—and, by their crime, God's counsel of mercy for them and for all was fulfilled.—*Alex. Maclaren.*

By a remarkable combination of events and interweaving of their life-web by the hand of Providence, the opportunity is offered for the development of their hatred of Joseph by his brethren. The immense flocks of Jacob, combined with those of Isaac, his father, are too numerous to find pasturage in the vale of Hebron, where Isaac has always resided, and to which Jacob has come. Some larger provision must be made for pasturage. Nothing more natural than that Jacob should think of sending his flocks to his former range

at foot of Mount Gerizim and Mount Ebal, for there he had purchased most excellent land about a mile and a half from Shechem, and he would avail himself of its advantages.—*Stuart Robinson.*

"Dothan," the two wells, ... was beautifully situated, about twelve miles north from Samaria. Northward spread richest pasture lands; a few swelling hills separated it from the great plain of Esdraelon. From its position it must have been the key to the passes of Esdraelon, and so, as guarding the entrance from the north, not only of Ephraim, but of Palestine itself. On the crest of one of those hills the extensive ruins of Dothan are still pointed out, and at its southern foot still wells up a fine spring of living water. . . . . It was here that Joseph overtook his brethren, and was cast into the dry well. And it was from that height that the sons of Jacob must have seen the Arab caravan slowly winding from Jordan on its way to Egypt, when they sold their brother, in the vain hope of binding the word and arresting the hand of God.—*Alfred Edersheim.*

Ver. 20. After this profound scheme no doubt there would follow a chuckle of triumph. The thing was so lucky in its plan, in its seasonableness, in its practicability; it seemed to meet every point of the case; it made an end of the whole difficulty; it turned over a new leaf in the history of the family. Let us understand that our plans are not good simply because they happen to be easy. Let us understand that a policy is not necessarily sound because it is necessarily final. In the case before us we see both the power and weakness of men. "Let us slay"—there is the power; "and we shall see what will become of his dreams"—there is the weakness. You can slay the dreamer, but you cannot touch the dream.—*Joseph Parker.*

Friday, 13th. Gen. xxxvii. 21-24. (Cf. ver. 29, 30; xlii. 21, 22, 37.)

Reuben is the last of the ten from whom we would have expected mercy. His sincerity seems to be fully attested by his subsequent anguish, by his vivid remembrance of the painful incidents of this tragic scene, and by his offer to assume the responsibility of Benjamin's safe return from Egypt.—*J. S. van Dyke.*

We must not be harsh upon Reuben in this connection, although the Reubens of society are often difficult men to deal with. Instead of coming right to the front and speaking the decisive word, they avail themselves of some intermediate course, so that their very virtue becomes diluted into a kind of vice. When a man has not the courage of his convictions, his convictions may even become a temptation and a stumbling-block to society. Reuben's intention was good, and let all due credit be given to every man who has a good intention, a merciful object, in view. No one of us has a word to say against such a man. But there are times when everything depends upon tone, precision, definiteness, emphasis. I am not sure that Reuben could not have turned the whole company. There are times when one man can rule a thousand. A little one can put ten thousand to flight. Why? Because wickedness is weakness.—*Joseph Parker.*

The tank into which Joseph's brethren cast him was apparently one of those huge reservoirs excavated by shepherds in the East, that they may have a supply of water for their flocks in the end of the dry season, when the running waters fail them. Being so narrow at the mouth that they can be covered by a single stone, they gradually widen, and form a large subterranean room; and the facility they thus afford for the confinement of prisoners was from the first too obvious not to be commonly taken advantage of. In such a place was Joseph left to die: under the ground, sinking in mire, his flesh creeping at the touch of unseen slimy creatures, in darkness alone. . . . . A few wild cries that ring painfully round his prison show him he need expect no help from without; a few wild and desperate beatings round the shelving walls of rock show him there is no possibility of escape; he covers his face, or casts himself on the floor of his dungeon to escape within himself, but only to find this also in vain, and to rise and renew efforts he knows to be fruitless.—*Marcus Dods.*

The calm prose of the historian does not dwell on the . . . . anguish of that young heart, which found it so hard to die, so hard to say good-bye to the fair earth, so hard to descend into that dark cistern, whose steep sides forbade the hope that he could ever scramble back into the upper air. But the confession of those cruel men, made to one another after the lapse of twenty-five years, enables us to supply the missing coloring for this deed of horror. Years after they said one to another: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear." . . . . Year passed after year; but the years could not obliterate from their memories that look, those cries, that scene in the green glen of Dothan, surrounded by the tall cliffs, overarched by the blue sky, whose expanse was lit up by a meridian sun. They tried to lock up the skeleton in their most secret cupboard, but it contrived to come forth to confront them even in their guarded hours. . . . . There are some who teach that God is too merciful to punish men; yet He has so made the world that sin is its own Nemesis. —*F. B. Meyer.*

Saturday, 14th. Gen. xxxvii. 25-30. (Cf. Amos vi. 1-7.)

The heartless barbarity with which the brethren of Joseph sat down to eat and drink the very dainties he had brought them from his father, while they left him, as they thought, to starve, has been regarded by all later generations as the height of hard-hearted indifference. Amos, at a loss to describe the recklessness of his own generation, falls back upon this incident, and cries woe upon those "that drink wine in bowls, ... but they are not grieved for the affliction of Joseph."—*Marcus Dods.*

In this heartless meal Reuben can have taken no part. It appears from ver. 29 that he must have left his brethren, perhaps with the very purpose of seeking means to rescue Joseph.—*E. Harold Browne.*

This picture of the moral condition of the fathers of the Jewish tribes is surely a strong argument for the historical accuracy of the narrative. It would be strange if the legends of a race instead of glorifying, should blacken the characters of its founders. No motive can be alleged which would explain such a picture; its only explanation is its truth. The ugly story, too, throws vivid light on that thought which prophets ever reiterated: "Not for your sakes, but for my name's sake." The Divine choice of Israel was grounded, not on merit, but on sovereign purpose. And the undisguised plainness of the narrative of their sins is but of a piece with the tone of Scripture throughout. It never palliates the faults even of its best men. It tells its story without comment. It never indulges in condemnation any more than in praise. It is a perfect mirror; its office is to record, not to criticise. Many misconceptions of Old Testament morality would have been avoided by keeping that simple fact in view.—*Alex. Maclaren.*

[Judah] touched human nature to the very quick when he said: "What profit is it?" And instantly they seemed to convict themselves of a kind of thick-headedness, and said one to another: "Ah, to be sure; why, no profit at all! Here is an opportunity of selling him, and that will turn to the account of us all. . . . . Then we shall, perhaps, have a couple of shekels apiece, and throwing them up in the air an inch or so, and catching them again, hear their pleasant chink. This is the plan, to be sure. This is the way out of the difficulty." . . . . Selling does not always take a man out of difficulty. Bargain-making is not always satisfactory. There is a gain that is loss; there is a loss that is gain. There is a separation that takes the hated object from our eyes, yet that object is an element in society and in life—working, penetrating, developing—and it will come back again upon us some day with greater power, with intensified poignancy; and the man that was driven away from us a beggar and a slave may one day rise up in our path, terrible as an avenger, irresistible as a judgment of God. —*Joseph Parker.*

Whatsoever they thought, God never meant that Joseph should perish in that pit; and therefore He sends very Ishmaelites to ransom him from his brethren: the seed of him that persecuted his brother Isaac shall now redeem Joseph from his brethren's persecution.—*Joseph Hall.*

There was much commerce between Egypt and Asia. The spices and resins so much used in Egypt for embalming were brought from the East. Slaves, too, were always in demand. The route of caravans crossing the Jordan at Beisan lay near Dothan; so that these Ishmaelitish traders naturally passed that way. Thus every incident of the narrative is verified by the geographical features of the country and by the commercial customs of the times.—*J. P. Thompson.*

Sunday, 15th. Gen. xxxvii. 31-36.

The cruel trick by which Jacob was deceived is perhaps the most heartless bit of the whole heartless crime. It came as near an insult as possible. It was maliciously meant. The snarl about the coat, the studied use of "thy son," as if the brothers disowned the brotherhood, the unfeeling harshness of choosing such a way of telling their lie—all were meant to give the maximum of pain, and betray their savage hatred of father and son, and its causes.

There are few bitterer sorrows than for a parent to see the children of his own sin in the sins of his children. Jacob might have felt that bitterness, as he looked round on the lovelessness and dark, passionate selfishness of his children, and remembered his own early crimes against Esau. He might have seen that his unwise fondness for the son of his Rachel had led to the brothers' hatred, though he did not know that that hatred had plunged the arrow into his soul. Whether he knew it or not, his own conduct had feathered the arrow. He was drinking as he had brewed; and the heartbroken grief which darkened his later years had sprung from seed of his own sowing. So it is always.—*Alex. Maclaren.*

A more correct version is: "I will go down to my son mourning into Sheol." This is the first of the sixty-five instances in which the proper name *Sheol* occurs in the Old Testament. It is a precise equivalent of the Greek *Hades*, which is found ten times in the New Testament. The word never means *grave*,—for which the Hebrew has a term uniformly used to denote the earthly receptacle of a dead body; but always the place of departed

spirits, whether good or evil. It thus distinctly conveyed the idea of the soul's existence after death. The patriarch's conceptions of this unseen world were doubtless dim and vague, but he expected to meet Joseph there, and his use of the word is quite inconsistent with the notion that death is the extinction of the whole man.—*T. W. Chambers.*

It is a miserable story of ignoble jealousy and cruel hate; and yet, over all this foaming torrent God's steadfast bow of peace shines. These crimes and this "affliction of Joseph" were the direct path to the fulfilment of His purposes. As blind instruments, even in their rebellion and sin, men work out His designs. The lesson of Joseph's bondage will one day be the summing up of the world's history. "Thou makest the wrath of man to praise thee: and with the remainder thereof thou girdest thyself."—*Alex. Maclaren.*

Monday, 16th. Gen. xxxviii. (Cf. Matt. i. 1-16.)

The object of this parenthetical chapter seems to be to show how near the offspring of Jacob were to falling into the habits and loathsome sins of the Canaanitish peoples; and to pave the way for the history of their removal into the land of Egypt, which took place by means of Joseph's being sold and carried thither.—*Henry Alford.*

This chapter . . . . carries its own lessons of the frailty of human nature, and the far-reaching effects of sin. Its placing at this point in the history is suggestive and important. Studying as we are that portion of the Book of Genesis in which the first movements in the work of regeneration are chronicled, we have, so far, been occupied almost exclusively with individuals. There is gradually emerging into view the larger purpose of regeneration in the family and in society. . . . .

While Judah is thus sinning, Joseph is already in Egypt. Glancing ahead for a moment we see with what issue he is there. Preparation is already being made for the segregation of the chosen people for a long period, in which their separation from mixture with other people will be secured by the rigid exclusiveness of the Egyptians.—*G. Campbell Morgan.*

The history of Judah and of his house is of such importance because in his prophetic blessing Jacob assigns to Judah the scepter of principality among the tribes of Israel; and the primogeniture of Pharez is brought out so prominently because Nahshon, the eminent prince and leader in Israel during the journey through the wilderness, is a descendant of Pharez (Num. ii. 3). "But . . . . we may look beyond the natural horizon of Moses. We call to mind that king David had sprung from Nahshon (Ruth iv. 18-22), and that Jesus of Nazareth, Who was made of God both Lord and Christ, was the Son of David. We are therefore now tracing the lineage of Jesus Christ, and looking forward to Him Who is both the commencement and the end of all things."—*J. H. Kurtz.*

Such a record as this thirty-eighth chapter of Genesis excites the clamor of scoffing unbelief against the moral teachings of the Old Testament. . . . . These objectors seem to forget that this Old Testament sets out with the account of how humanity, at first perfect, has fallen and become degraded; and its purpose is not simply to inculcate moral maxims, but to trace the history of an intervention of Divine grace to restore the fallen humanity, instead of leaving it to its native gravitation toward utter brutishness, following its physical nature, or utter devilishness, following its spiritual nature. And its aim is to describe the conflict which ever comes from the attempt to develop out of this fallen humanity a new and regenerate humanity. . . . . Nor in any instance does this history, exhibiting such remarkable fidelity in portraying its characters in all their faults as well as their virtues, fail to exhibit the sins and failings and foibles of the noblest of its heroes, as bringing upon them the marks of God's disapproval in the sorrow and suffering which infallibly followed—just as Jacob now is reaping in old age the fruits of the sins and foibles of his earlier years.—*Stuart Robinson.*

Tuesday, 17th. Gen. xxxix. 1-6. (Cf. Ps. cv. 17-19.)

Joseph . . . . is now in Egypt. . . . . A brief journey has brought him from a region scarcely more than semi-barbarous to one far advanced in civilization. The skilled agriculturist is in the field, the ingenious mechanic at his daily toil. The children have those rare evidences of a refined state of society, toys, with which to while away the joyous hours. The judge in his court is administering statutes which even modern society might advantageously reënact. The priest in the temple is endeavoring to propitiate the gods, and secure blessings for their erring children on earth. A written language, the laborious work of many generations, and which had passed from hieroglyphics to phonetics, meets his eye on cunningly prepared papyrus leaves. A settled religious faith; a complicated system of government; a language bearing evidence of growth through many centuries; a vast empire consolidated upon the wrecks of preëxisting nationalities; great material prosperity accompanied with the knowledge of the physical sciences, of history, of metaphysics and even of theology; a degree of progress in the fine

arts which, though different, still rivals that of the present day—these, as well as their institutions, their laws and their brilliant achievements, unmistakably testify to the immense antiquity of the empire under whose overshadowing influence Joseph is to pass his days of servitude. Nor is he a solitary bondman among a nation of freemen, but one of a vast number of slaves—slaves from Nubia, from Ethiopia, from Asia, from many surrounding nations, all of which had witnessed, and many of which had submitted to, the conquering valor of Egypt's powerful emperors.—*J. S. van Dyke.*

Potiphar was an Egyptian grandee; a member of a proud aristocracy; high in office and in court favor. He would no doubt live in a splendid palace, covered with hieroglyphs and filled with slaves. The young captive, accustomed to the tendernesses of his simple and beloved home, must have trembled as he passed up the pillared avenue, through sphinx-guarded gates, into the recesses of that strange, vast Egyptian palace, where they spoke a language of which he could not understand a word, and where all was so new and strange. But "God was with him," . . . . and, though severed from all whom he knew, it was rest and strength to feel that the mysterious wings, engraved on the porticoes of so many Egyptian buildings, were emblems to him of the outstretched wings of his great Father's care.—*F. B. Meyer.*

[Joseph's] introduction to Egypt was of the most dispiriting kind. What could he expect from strangers, if his own brothers had found him so obnoxious? . . . . But the supreme healthiness of Joseph's nature resists all the infectious influences that emanate from the world around him, and preserves him from every kind of morbid attitude towards the world and life. . . . . His capacity for business, his genial power of devoting himself to other men's interests, his clear integrity, were such that this officer of Pharaoh's could find no more trustworthy servant in all Egypt.—*Marcus Dods.*

[From the sculptures and paintings of the ancient Egyptian tombs] the property of great men is shown to have been managed by scribes, who exercised a most methodical and minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered to check the dishonesty of the laborers, who in Egypt have always been famous in this respect. Probably in no country was farming ever more systematic. Joseph's previous knowledge of tending flocks, and perhaps of husbandry, and his truthful character, exactly fitted him for the post of overseer.—*R. S. Poole.*

Wednesday, 18th. Gen. xxxix. 7-19.

The ancient sculptures and paintings found in their tombs give a very full view of the domestic life of the ancient Egyptians, no point of which is more striking than the high social position of woman and the entire absence of the harem system of seclusion.—*Henry Cowles.*

A man must go back upon his religious principles when he is tempted; he must not try to prove to the individual in question that it is inexpedient; he must not quote the example of the man who has sinned before him. He must take wing, and get away to God! And from the height of God's throne he must answer the temptation, and, when he does so, he will be more than conqueror.—*Joseph Parker.*

The virtue that comes out victorious in the crisis must have been nourished and cultivated in the humdrum moments.—*Alex. Maclaren.*

To disregard the rights of his master seemed to Joseph a great wickedness and sin against God. The treachery of the sin strikes him; his native discernment of the true rights of every party in the case cannot, for a moment, be hoodwinked. He is not a man who can, even in the excitement of temptation, overlook the consequences his sin may have on others. Not unsteadied by the flattering solicitations of one so much above him in rank, nor sullied by the contagion of her vehement passion; neither afraid to incur the resentment of one who so regarded him, nor kindled to any impure desire by contact with her blazing lust; neither scrupling thoroughly to disappoint her in himself, nor to make her feel her own great guilt, he flung from him the strong inducements that seemed to net him round and entangle him as his garment did, and tore himself, shocked and grieved, from the beseeching hand of his temptress.—*Marcus Dods.*

One pair of heels is sometimes worth two pairs of hands. The common maxim that no man should turn his back on an adversary is a false maxim; in some circumstances it is safest to flee and get out of a snare. To meet a temptation at its first suggestion often quenches a spark which might kindle a fire, resistless and all-consuming.—*A. T. Pierson.*

Thursday, 19th. Gen. xxxix. 20-23.

Potiphar was . . . . as the title literally runs, chief of the executioners. In that capacity he had charge of the prison, which was connected with his house (xl. 3). It is, therefore, quite intelligible that he should have put Joseph in confinement on his own authority, and the distinction drawn between such a prisoner and "the king's prisoners," who were there by royal warrant or due process of law, is natural. Such high-handed treatment of a slave was a

small matter, and it was merciful as well as arrogant, for death would have been the punishment of the crime of which Joseph was accused. Either Potiphar was singularly lenient, or, as is perhaps more probable, he did not quite believe his wife's story, and thought it best to hush up a scandal. The transfer of Joseph from the house to the adjoining prison would be quietly managed, and then no more need be said about an ugly business.—*Alex. Maclaren.*

Potiphar himself seems to have had misgivings as to Joseph's guilt. . . . . Even in his first ebullition of wrath, he did not inflict the common penalty, and, later on, undoubtedly consented to the mitigation of Joseph's sentence; for the keeper of the prison would hardly have dared to make Joseph in the prison what he had already been in Potiphar's house, without both his superior's knowledge and acquiescence. This was no common jail, but a receptacle for state criminals, where more than ordinary strictness and vigilance would be demanded; yet Joseph so commended himself to the prison warden that he not only removed his fetters and opened his cell, but made him practically the keeper of the prisoners.—*A. T. Pierson.*

What a poor compensation! The man's character is taken away, and the Lord gives him favor in the sight of a jailer! . . . . Why not have vindicated the man before Potiphar? Why not have withered up the accuser who took away his fair name? . . . . That would have been vindication. Instead of that, Joseph has the wonderfully good luck of being thought well of by a jailer! This is the danger of our criticism. We mistake the process for the result. We rush at the semicolon as if it were a full stop. We judge God by the fraction, not by the integer. . . . . The difficulty of the critic is to be patient. . . . . He jumps in upon the way of God with such impetuosity that he has to spend the remainder of his days in apologizing for his . . . . want of patient, saintly dignity in waiting until God Himself said: "It is finished."—*Joseph Parker.*

Potiphar's palace has crumbled to decay, and Potiphar's wife has long since entered a world where falsehood will not shield the guilty; but slander still lives, and has its temporary triumphs. It seems to have a marvelous adaptation to all countries, to all ages, and to all states of society. Born of malice, fed on ruined reputations, clad in the stolen robes of virtue, and polished into the likeness of a holy detestation of wrong-doing—slander, notwithstanding her innate loathsomeness, has attained a prominence which true goodness deplores exceedingly. —*J. S. van Dyke.*

Joseph was released, his merit acknowledged, and almost regal dignity conferred upon him. Whereupon we say: "Now all is right, merit has its reward"; and with this poetical justice we are satisfied. But this is not the justice of God's world. . . . . Brethren, neither in this world nor in the world to come are these the rewards of goodness. What was Joseph's reward? . . . . It is written in the Sermon on the Mount: "Blessed are the pure in heart; for they shall see God." To see God, to have the vision of the King in His beauty, to know and to feel that He is near—that was Joseph's reward.—*F. W. Robertson.*

Friday, 20th. Gen. xl. 1-4.

There would have been no need for the record of this bit of court scandal in the Bible were it not that the coming of these officers to the prison has an important bearing upon the after-story of Joseph.—*J. R. Miller.*

The *materials* of the machinery of Providence are all of ordinary quality; but their combination displays nothing less than infinite skill.—*Isaac Taylor.*

After the arrival of two such notable criminals as the chief butler and baker of Pharaoh—the chamberlain and steward of the royal household, Joseph, if sometimes pensive, must yet have had sufficient entertainment at times in conversing with men who stood by the king, and were familiar with the statesmen, courtiers, and military men who frequented the house of Potiphar. He had now ample opportunity for acquiring information which afterwards stood him in good stead, for apprehending the character of Pharaoh, and for making himself acquainted with many details of his government, and with the general condition of the people.—*Marcus Dods.*

Such was the vitality of Joseph's confidence in God, and such was the lightheartedness that sprang from his integrity of conscience, that he was free from all absorbing anxiety about himself, and had leisure to amuse and help his fellow prisoners, so that such promotion as a gaol could afford he won—from a dungeon to a chain, from a chain to his word of honor. Thus even in the unlatticed dungeon the sun and moon look in upon him and bow to him; and while his sheaf seems at its poorest, all rust and mildew, the sheaves of his masters do homage.—*Marcus Dods.*

Don't let your sorrows stagnate; they will turn your heart into a fen of bitter waters, from which will sprout the rank rushes of self-will and rebellion against God. Turn your sorrows outward into currents of sympathy and deeds of kindness to other people, and they will become a stream of blessing.—*T. L. Cuyler.*

Saturday, 21st. Gen. xl. 5-8.

As Joseph, going the round of his morning duty and spreading what might stir the

appetite of these dainty courtiers, noted the gloom on their faces, had he not been of a nature to take upon himself the sorrow of others, he might have been glad to escape from their presence, fearful lest he should be infected by their depression, or should become an object on which they might vent their ill-humor. But he was girt with a healthy cheerfulness that could bear more than his own burden; and his pondering of his own experience made him sensitive to all that affected the destinies of other men.—*Marcus Dods.*

It is a great art to be a good listener. The burdened heart longs to pour out its tale in a sympathetic ear. . . . . But it can not be hurried; it needs plenty of time. . . . . And so the sorrowful turn away from men engaged in the full rush of active life as too busy, and seek out those who, like themselves, have been "winged," and are obliged to go softly, as Joseph was when the servants of Pharaoh found him in the Egyptian dungeon. If you can do nothing else, listen well, and comfort others with the comfort wherewith you yourself have been comforted by God.—*F. B. Meyer.*

Joseph's willingness to interpret the dreams of his fellow prisoners proves that he still believed in his own, that among his other qualities he had this characteristic also of a steadfast and profound soul, that he "reverenced as a man the dreams of his youth." Had he not done so, and had he not yet hoped that somehow God would bring truth out of them, he would surely have said: "Don't you believe in dreams; they will only get you into difficulties." . . . . Joseph in becoming the interpreter of the dreams of other men became the fulfiller of his own. Had he made light of the dreams of his fellow prisoners because he had already made light of his own, he would, for aught we can see, have died in the dungeon.—*Marcus Dods.*

God could easily have saved him the trouble of learning from the men what they had dreamed. The same Spirit that taught him to interpret could have made known to him the dreams, as we know was the case with Daniel in the court of Nebuchadnezzar. But in this instance the dreams had not been forgotten by the dreamers, and God does not impart that knowledge supernaturally which can be acquired by the ordinary methods. It was sufficient for Joseph to be enabled to show the meaning of the dreams when informed what they were.—*George Bush.*

Sunday, 22nd. Gen. xl. 9-19.

At many critical points Joseph's life touches the lives of others, and is thereby carried so much the further forward toward the attainment by him of the place which God was preparing for him. Yet Joseph, if he had chosen to act otherwise than he did, might have thrown away all the opportunities which these places of junction in his life afforded him. But he fell in with God's plan. He could see the chance—speaking after the manner of men—when it came, and could use it to the highest advantage. And by all this he was steadily preparing himself for the place which God in His plan was preparing for him.—*W. M. Taylor.*

It is not surprising that three nights before Pharaoh's birthday these functionaries of the court should have recalled in sleep such scenes as that day was wont to bring round, nor that they should vividly have seen the parts they themselves used to play in the festival. Neither is it surprising that they should have had very anxious thoughts regarding their own fate on a day which was chosen for deciding the fate of political or courtly offenders.—*Marcus Dods.*

Ver. 14, 15. The first touch of humanity we have seen in Joseph. I have wondered, as I have read along here, that he did not protest and resent, and vindicate himself, and otherwise come out as an injured man. He has been almost superhuman up to this point. Now the poor lad says: "The chain is very heavy, this yoke makes me chafe. I cannot bear this any longer." . . . . I am glad of this revelation of his nature; it brings me near to him. Though God will not substitute Himself by a butler,—but will give Joseph two more years' imprisonment,—yet God will make it up to him somehow. He shall not want consolation. It was very human to seek to make a half-god of the butler to get out of that galling bondage. We shall see, in the course of our reading, whether God be not mightier than all creatures, and whether He cannot open a way to kingdoms and royalties, when we ourselves are striving only for some little, insignificant, and unworthy blessing. —*Joseph Parker.*

Ah, yes, captivity is still captivity, though the slave be set over other slaves; a prison is still a prison, though the prisoner be intrusted in it with the charge of others; and this plaintive appeal lets us see deep down in Joseph's heart to the very quick of his distress.—*W. M. Taylor.*

This is a lesson for preachers of the Gospel. It would be a joyous thing to say to every man: "You are right; you are on the road to glory; nothing can stand between you and heaven." That would be a very gracious thing to say. But if I fail to warn the ungodly man, to tell him that God is angry with the wicked every day, and yet that God has no pleasure in the death of the wicked, ... then shall I fail in my mission, and my word of joy for a moment shall be a mockery and a cruel thing, and your pale and reproachful countenance, on the last day turned upon me, would be an everlasting punishment.—*Joseph Parker.*

Monday, 23rd. Gen. xl. 20-23.

But though the chief butler forgot Joseph, the Lord did not, and it was part of His providential purpose that he should forget; for, had he remembered his benefactor, and effectively pleaded his cause, Joseph would have felt that, by his own effort and that of the butler, he had secured his deliverance. Jehovah meant that the exaltation of the slave and prisoner to the throne and palace should be conspicuously His own doing, and so He suffered man's well-laid plan to come to naught.—*A. T. Pierson.*

Joseph had made a touching appeal to the chief butler: "yet did not the chief butler remember Joseph, but forgat him." You can see him in the joy of his release affectionately pressing Joseph's hand as the king's messengers knocked off his fetters. You can see him assuring Joseph, by his farewell look, that he might trust him; mistaking mere elation at his own release for warmth of feeling towards Joseph, though perhaps even already feeling just the slightest touch of awkwardness at being seen on such intimate terms with a Hebrew slave. How could he, when in the palace of Pharaoh and decorated with the insignia of his office and surrounded by courtiers, break through the formal etiquette of the place? What with the pleasant congratulations of old friends, and the accumulation of business since he had been imprisoned, and the excitement of restoration from so low and hopeless to so high and busy a position, the promise to Joseph is obliterated from his mind. . . . . But, as things turned out, it was perhaps as well for Joseph that his promising friend did forget him. For, supposing the chief butler had overcome his natural reluctance to increase his own indebtedness to Pharaoh by interceding for a friend, ... and supposing Pharaoh had been willing to listen to him, what would have been the result? Probably that Joseph would have been sold away to the quarries, for certainly he could not have been restored to Potiphar's house; or, at the most, he might have received his liberty and a free pass out of Egypt. That is to say, he would have obtained liberty to return to sheep-shearing and cattle-dealing, and checkmating his brothers' plots. In any probable case his career would have tended rather towards obscurity than towards the fulfilment of his dreams.—*Marcus Dods.*

Hope deferred must have made his heart sick. But he kept steadfast. If he was disappointed in man, he clung the more tenaciously to God. "My soul," said he, in effect, "wait thou only upon God; for my expectation is from him. He only is my rock and my salvation." Nor did he trust in vain; for, by a chain of wonderful providences, God brought him out of prison, and did better for him than could have been done by the chief butler of Pharaoh's court.—*F. B. Meyer.*

Had there been any selfishness in solution in Joseph's character, this is the point at which it would have quickly crystallized into permanent forms. For nothing more certainly elicits and confirms selfishness than bad treatment. But from his conduct on his release, we see clearly enough that through all this trying time his heroism was not only that of the strong man who vows that though the whole world is against him the day will come when the world shall have need of him, but of the saint of God in whom suffering and injustice leave no bitterness against his fellows, nor even provoke one slightest morbid utterance.—*Marcus Dods.*

Those years of prison life . . . . did for [Joseph] what his forty years in Midian did for Moses, and his eighteen months in Arabia did for Paul. They threw him in upon himself, and back upon God. They disciplined him into calm self-possession, because they gave him a strong hold upon Jehovah.—*W. M. Taylor.*

Tuesday, 24th. Gen. xli. 1-7.

[God] is above all, and can use all for the accomplishment of His grand and unsearchable designs. . . . . All sorts of agents are at His sovereign disposal; angels, men, and devils—all are under His omnipotent hand, and all are made to carry out His purpose. . . . . In the Scripture now before us . . . . God visits . . . . the household of a heathen king, yea, and his bedside, and makes the very visions of his head upon his bed contribute to the development of His counsels. Nor is it merely individuals and their circumstances that we see thus taken up and used for the furtherance of God's ends; but Egypt and all the surrounding countries are brought into the scene; in short, the whole earth was prepared by the hand of God to be a theater on which to display the glory and greatness of the one "who was separate from his brethren."—*C. H. Mackintosh.*

The dreams of Pharaoh were thoroughly Egyptian. The marvel is, that a symbolism so familiar to the Egyptian eye should not have been easily legible to even the most slenderly gifted of Pharaoh's wise men. . . . . Every land or city is proud of its river, but none has such cause to be so as Egypt of its Nile. The country is accurately as well as poetically called "the gift of Nile." Out of the river do really come good or bad years, fat or lean kine. Wholly dependent on its annual rise and overflow for the irrigating and enriching of the soil, the people worship it and love it, and at the season of its overflow give way to the most rapturous expressions of joy. The cow also was reverenced as the symbol of the earth's productive power.

If then, as Joseph avers, God wished to show to Pharaoh that seven years of plenty were approaching, this announcement could hardly have been made plainer in the language of dreams than by showing to Pharaoh seven well-favored kine coming up out of the bountiful river to feed on the meadow made richly green by its waters. If the king had been sacrificing to the river, such a sight, familiar as it was to the dwellers by the Nile, might well have been accepted by him as a promise of plenty in the land. But what agitated Pharaoh, and gave him the shuddering presentiment of evil which accompanies some dreams, was the sequel—a picture which to the inspired dream-reader represented seven years of famine so grievous, that the preceding plenty should be swallowed up and not be known.—*Marcus Dods.*

The first dream is clothed in striking Egyptian emblematic figures. Egypt is the offspring of the Nile. The fertility of the land is yearly renewed by its overflowings. The cow is a very ancient emblem of the land, and of the earth generally, and was worshiped among the Egyptians as the goddess Isis. The Nile, Osiris, is honored under the form of a bull.—*Otto von Gerlach.*

That the number of the cows should have been seven is a singular touch of true local coloring, recognized only within a few years, but affording a striking proof of the exactness of the whole incident in its illustration of Egyptian modes of thought and life. Isis is often seen associated with seven cows; a mystical number represented by the same word in Egyptian, Hebrew, and Sanscrit. So, also, Osiris is at times represented as attended by seven cows, his wives. At the summer solstice a cow was led seven times round his temple. That those in the dream should have been bathing in the Nile is, moreover, only a reproduction of paintings often seen on the monuments.—*Cunningham Geikie.*

Wednesday, 25th. Gen. xli. 9-16. (Cf. Ps. cv. 20-22; Dan. ii.; v.)

Ver. 9. Not his fault in respect of having forgotten Joseph, but his fault in the matter for which he was sent to prison in company with the chief baker. . . . . The speech of the butler is a speech to which every man ought to give solemn heed: "I do remember my faults this day." Here is the law of association. One thing suggests another, showing how concatenated and intervolved are all the affairs of this life. "I do remember my faults this day." There are days that go back into our yesterdays and make them live again. There are little circumstances that sound, as it were, the trump of resurrection over all our past life, and summon buried things into personality and impressiveness of position and aspect.—*Joseph Parker.*

It is doubtful whether a thing can ever be quite taken from the mind; what is buried there will rise again. Hence it is that no guilty deed can simply be forgotten. Time is nothing to memory. You cannot cement the deed to the spot of performance; go where you will it accompanies you! . . . . But here a difficulty arises: if this be true, how can there be a heaven for us? certainly heaven cannot exist to us while burdened with the remembrance of sin. This very difficulty must have presented itself to the ancient Greeks. The remedy they imagined for it was this: that before the spirit entered the land of blessedness, it must pass through the waters of Lethe to produce oblivion. Here we have a mighty instinct of the soul. Christ came not to destroy it, but to fulfil it. In Him we attain the power and the right to forget the past. So long as we remain unregenerated and unconverted, the past is ours; but, regenerated in Christ, there is a sense in which we have a right to forget the past. . . . . Christ is our river of forgetfulness.—*F. W. Robertson.*

The fact of Joseph having shaved himself is in striking accord with the Egyptian custom, which was to let the beard and hair grow in mourning only—otherwise most scrupulously shaving: whereas the Hebrews cultivated the hair and beard and shaved in token of mourning. He changed his raiment, from the ordinary habit of the prison to that of ordinary life or even of festal rejoicing. The fact of his having it in his power to do so shows that he was not treated as an ordinary prisoner.—*Henry Alford.*

Two years had elapsed since anything had occurred which looked the least like the fulfilment of his own dreams, or gave him any hope of release from prison; and now, when measuring himself with these courtiers and feeling able to take his place with the best of them, getting again a breath of free air and feeling once more the charm of life, and having an opening set before his young ambition, being so suddenly transferred from a place where his very existence seemed to be forgotten to a place where Pharaoh himself and all his court eyed him with the intensest interest and anxiety, it is significant that he should appear regardless of his own fate, but jealously careful of the glory of God. . . . . Well may the Hebrew race be proud of those men like Joseph and Daniel, who stood in the presence of foreign monarchs in a spirit of perfect fidelity to God, commanding the respect of all, and clothed with the dignity and simplicity which that fidelity imparted. It matters not to Joseph that there may perhaps be none in that land who can appreciate his fidelity to God or understand his motive. It matters not what he may lose by it, or what he could gain by falling in with the notions of those

around him. He himself knows the real state of the case, and will not act untruly to his God, even though for years he seems to have been forgotten by Him. . . . . There is something particularly noble and worthy of admiration in a man thus standing alone and maintaining the fullest allegiance to God, without ostentation and with a quiet dignity and naturalness that show he has a great fund of strength behind.—*Marcus Dods.*

Thursday, 26th. Gen. xli. 17-40. (Cf. Job. xxxiii. 14-17; Dan. iv. 8, 9; v. 11.)

Pharaoh's dream has too often been my waking experience. My days of sloth have ruinously destroyed all that I had achieved in times of zealous industry; my seasons of coldness have frozen all the genial glow of my periods of fervency and enthusiasm; and my fits of worldliness have thrown me back from my advances in the Divine life. If I neglect prayer for never so short a time, I lose all the spirituality to which I have attained; if I draw no fresh supplies from heaven, the old corn in my granary is soon consumed by the famine which rages in my soul. How anxious should I be to have no lean-fleshed days, no ill-favored hours! If every day I journeyed towards the goal of my desires I should soon reach it, but backsliding leaves me still far off from the prize of my high calling, and robs me of the advances which I have so laboriously made. The only way in which all my days can be as the "fat kine" is to feed them in the right meadow, to spend them with the Lord, in His service, in His company, in His fear, and in His way.—*C. H. Spurgeon.*

Pharaoh not only saw at once that the key Joseph furnished fitted the double-locked dream, but instinctively felt that one so wise in interpretation would be as wise in administration; and so, at a single bound, rather than by successive steps of ascent, Joseph rose to the practical sovereignty of Egypt.

This stands as one of the most remarkable occurrences in history. In one day a slave and a prisoner becomes a sovereign and a prince, exchanging the lowest level for the highest, fetters for a scepter. When God's full time comes, obstacles melt away as mists before the rising sun. And, once more let it be writ in large letters: "NONE CAN STAY HIS HAND."—*A. T. Pierson.*

When Joseph professes to declare from God Himself what He was about to do, and when everything happened according to his predictions, it was undeniably evident that the God Whom Joseph worshiped was the Ruler of the universe, and that Joseph received from Him that wisdom in which he so far excelled all the magicians and wise men of Egypt. Thus the true God left not Himself without a witness in the most famous kingdom of the world, at a time when the grossest darkness enveloped most of the Gentile nations.—*George Bush.*

Plainly they were impressed with Joseph; almost supernaturally impressed, and felt God through him. He stood before them as one mysteriously appearing in their emergency, sent out of unthought-of quarters to warn and save them. . . . . And it was Joseph's self-abnegating sympathy with the purposes of this Supreme God that made him a transparent medium, so that in his presence the Egyptians felt themselves in the presence of God. It is so always. Influence in the long run belongs to those who rid their minds of all private aims, and get close to the great center in which all the race meets and is cared for. . . . . We know that a life spent upon self is contemptible, barren, empty, yet how slowly do we come to the attitude of Joseph, who watched for the fulfilment of God's purposes, and found his happiness in forwarding what God designed for the people.—*Marcus Dods.*

Friday, 27th. Gen. xli. 41-44.

Joseph's sudden promotion is made the more intelligible by the probability which the study of Egyptian history has given, that the Pharaoh who made him his second in command was one of the Hyksos conquerors who dominated Egypt for a long period. They would have no prejudices against Joseph on account of his being a foreigner. A dynasty of alien conquerors has generally an open door for talent, and cares little who a man's father is, or where he comes from, if he can do his work. And Joseph, by not being an Egyptian born, would be all the fitter an instrument for carrying out the policy which he had suggested.—*Alex. Maclaren.*

We now know the exact period of Egyptian history at which the Exodus must have taken place; and if we count 430 years, "the sojourning of the children of Israel, who dwelt in Egypt" (Ex. xii. 40), back from this, we shall be brought to the reign of the Hyksos king Apophis or Apepi, the very king, in fact, under whom, according to ancient authors, Joseph was raised to be the *adon,* or second ruler of the state. It was not until the Hyksos were driven out of the country, and Aahmes, the founder of the eighteenth dynasty, was pursuing with bitter hatred both them and their friends, that "there arose up a new king over Egypt, which knew not Joseph."—*A. H. Sayce.*

[Joseph's] ceremonial investiture with the insignia of office is true to Egyptian manners. The signet ring, as the emblem of full authority; the chain, as a mark of dignity; the robe of "fine linen" (or rather of cotton), which was a priestly dress—all are illustrated by the monuments. . . . .

The whole context is accurately and strongly Egyptian. Was there any point in the history of Israel, down to an impossibly late date, except the time of Moses, at which Jewish writers were so familiar with Egypt as to have been capable of producing so true a picture?—*Alex. Maclaren.*

At length, then, Joseph saw the fulfilment of his dreams within his reach. The "coat of many colors" with which his father had paid a tribute to the princely person and ways of the boy, was now replaced by the robe of state and the heavy gold necklace which marked him out as second to Pharaoh. Whatever nerve and self-command and humble dependence on God his varied experience had wrought in him were all needed when Pharaoh took his hand and placed his own ring on it, thus transferring all his authority to him, and when turning from the king he received the acclamations of the court and the people, bowed to by his old masters, and acknowledged the superior of all the dignitaries and potentates of Egypt. Only once besides, so far as the Egyptian inscriptions have yet been deciphered, does it appear that any subject was raised to be regent or viceroy with similar powers.—*Marcus Dods.*

Saturday, 28th. Gen. xli. 45 (f. c.), 46 (f. c.).

The people of Egypt were divided into castes, like those of India, as they exist to the present day, and as they formerly prevailed among many other Oriental nations. At the head of these castes stood that of the priesthood. . . . . The priestly caste, in rank and power, stood far above the rest of the people. In each nome or district (if indeed these divisions were of so early a date) stood a temple and a sacerdotal college. In them one third of the whole land of the country was inalienably vested. The priests were not merely the ministers of religion; they were the hereditary conservators of knowledge; they were the public astronomers, by whom all the agricultural labors of the people were regulated; they were the public geometricians, whose service was indispensable, since the Nile annually obliterated the landmarks of the country; in their hieroglyphical characters the public events were recorded; they were the physicians; in short, to them belonged the whole patrimony of science, which was inseparably bound up with their religion. The political powers of this hereditary aristocracy were unbounded: they engrossed apparently both the legislative and judicial functions; they were the framers, the conservators, the interpreters of the laws. As interpreter of dreams, Joseph, no doubt, intruded into the province of this all-powerful caste, and the king, not improbably with a view to disarm their jealousy, married his new vizier to the daughter of the Priest of the Sun, who dwelled in On, called afterward by the Greeks Heliopolis (the City of the Sun).—*H. H. Milman.*

"On," the "Aven" of Ezek. xxx. 17, the "Beth-shemesh" of Jer. xliii. 13, and "Heliopolis" of the Septuagint, was a place of great celebrity, and the principal seat of learning in Egypt before the accession of the Ptolemies, when the schools were transferred to Alexandria. The ruins are not far from Cairo, and are marked by an obelisk sixty-eight feet high, which is considered one of the oldest monuments of its kind in Egypt. Mounds and crude brick walls are all that remain of Beth-shemesh; for its "images" have been broken, and "the houses of the gods of the Egyptians" have been burned with fire (Jer. xliii. 13). At On Moses is said to have studied, and to have become "learned in all the wisdom of the Egyptians."—*Bishop T. Wilson.*

Should not Joseph's religion have barred such a marriage? The narrator gives no judgment on the fact, and we have to form our own estimate. But it is not to be estimated as if it had occurred five or six centuries later. The family of Jacob was not so fenced off, nor was its treasure of revelation so complete as afterwards. We may be fairly sure that Joseph felt no inconsistency between his ancestral faith, which had become his own in his trials, and this union. He was risking a great deal; that is certain. Whether the venture ended well or ill, we know not. Only we may be very sure that a marriage in which a common faith is not a strong bond of union lacks its highest sanctity, and is perilously apt to find that difference in religious convictions is a strong separator.—*Alex. Maclaren.*

Sunday, 29th. Gen. xli. 45 (l. c.), 46 (l. c.)-49.

No grass grew under this man's feet. He was ubiquitous, personally overseeing everything for seven long years. Wasteful consumption of the abundant crops had to be restrained, storehouses to be built, careful records of the contents to be made, after Egyptian fashion. The people, who could not look so far as seven years ahead, and wanted to enjoy, or make money out of, the good harvests, had to be looked after, and an army of officials to be kept in order. Dignity meant work for him. Like all true men, he thought more of his duty than of his honors. Depend on it, he did not wear his fine clothes or ride in the second chariot, when he was hurrying about the country at his task.—*Alex. Maclaren.*

During the seven plenteous years Joseph seems to have traveled as commissioner from city to city, establishing royal gran-

aries in each, and storing therein the one fifth of the produce which he claimed in the king's name, and in the public interest. So superabundant were the harvests that the impost does not seem to have been felt. Though only a fifth part of the whole, the quantity was "as the sand of the sea." We know from the sculptures how carefully the Egyptian scribes registered each spring the produce of the fields. But during these years they "left numbering; for it was without number."—*J. P. Norris.*

The Pentateuch describes the labors of Joseph in building storehouses and storing up corn against the famine. The paintings on the monuments give a vivid representation of the whole scene, showing how very common the storehouse was in Egypt. It appears from the paintings that they kept an account of the amount of grain stored in the magazines, for at the side of the windows of one of them there are characters indicating the quantity deposited therein. This throws light on the statement that Joseph gathered corn "as the sand of the sea," until he left numbering.—*E. C. Wines.*

The corn was stored up in each of the cities from the lands of which it was collected; and it was thus secured for orderly distribution in the years of famine. When that season arrived, its consumption was guarded by the same wise policy that had preserved it from being wasted in the years of plenty.—*Philip Smith.*

This lesson is capable of almost infinite application. Because it has not been learned and followed countless lives break down in their midday in the first great stress. The hungry years come on and there is no reserve laid up in store. If we would be ready for whatever may come we must use the opportunities which are given to us. In summer we must gather "driftwood for winter's fires." In harvest we must lay up for want; in wealth we must prepare for poverty; in time we must lay up treasure for eternity.—*J. R. Miller.*

Monday, 30th. Gen. xli. 50-52.

The same gracious hand of the Lord, which, during [Joseph's] humiliation, had kept him from sin, disbelief and despair, now preserved him in his exaltation from pride, and from lapsing into heathenism, to which his close connection with the chief priest of Egypt might easily have led him. More than that, he considered himself "a stranger and a pilgrim" in Egypt. His heart was in his father's home, with his father's God, and on his father's promises. Of both these facts there is abundant evidence. His Egyptian wife bore him two sons "before the years of famine came." He gave to both of them *Hebrew,* not Egyptian, names.—*Alfred Edersheim.*

In giving names which recorded his acknowledgment of God's goodness, [Joseph] showed that prosperity had as little influence as adversity to move him from his allegiance to the God of his fathers. His first son he called Manasseh, *making to forget,* "for God; said he, hath made me forget all my toil, and all my father's house"—not as if he were now so abundantly satisfied in Egypt that the thought of his father's house was blotted from his mind, but only that in this child the keen longings he had felt for kindred and home were somewhat alleviated. He again found an object for his strong family affection. The void in his heart he had so long felt was filled by the little babe. A new home was begun around him. But this new affection would not weaken, though it would alter the character of, his love for his father and brethren. The birth of this child would really be a new tie to the land from which he had been stolen. For, however ready men are to spend their own life in foreign service, you see them wishing that their children should spend their days among the scenes with which their own childhood was familiar.

In the naming of his second son Ephraim he recognizes that God had made him fruitful in the most unlikely way. He does not leave it to us to interpret his life, but records what he himself saw in it. It has been said: "To get at the truth of any history is good; but a man's own history—when he reads that truly, ... and knows what he is about and has been about, it is a Bible to him." And now that Joseph, from the height he had reached, could look back on the way by which he had been led to it, he cordially approved of all that God had done. There was no resentment, no murmuring. He would often find himself looking back and thinking: . . . . Had any one of the many slender links in the chain of my career been absent, how different might my present state have been! How plainly I now see that all those sad mishaps that crushed my hopes and tortured my spirit were steps in the only conceivable path to my present position!—*Marcus Dods.*

Joseph was kept tender and humble and domestic and patriotic because he had the faith to know and live with his father's God. This conscious relation to God controlled his whole heart. Having become almost an Egyptian, yet he kept himself as a sacred thing, and behaved himself as a child of the Highest, through the most seducing temptations.—*A. G. Mercer.*

It was this constant reference to God in all things, before all things and for all things, that forms the real characteristic of Joseph's history, and is the true secret of all his glory and success.—*John Kitto.*